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ETHNIC AND NATIONAL VALUES IN THE ERA OF GLOBALIZATION

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Abstract. The article examines the problem of ethnic and national values in the context of globalization. Globalization has a dual impact on ethnic and national values: on the one hand, it contributes to their erosion and unification within the framework of global processes, and on the other, it stimulates the desire of peoples to preserve their identity and rebirth. A comparative analysis of the negative and positive effects of globalization on ethnic and national values is carried out. Negative manifestations include: blurring and loss of identity, threat to cultural identity and disregard for national mentality. The positive manifestations include: the strengthening of the desire to preserve identity, as well as national revival. Paradoxically, globalization can contribute to national revival, as nations look for ways to emphasize their uniqueness and defend their identity. In addition, the article separately describes ways to preserve national values. Values are part of culture and its benefits, and they are important for social and humanitarian studies. Value refers to common goals and the ways to reach them, and it works as a basic rule or standard. Because of this, it can be said that values are connected to a person or a subject, and there are no values that exist outside of people and society. Ethnic and national values are a set of spiritual, moral, and cultural rules that develop within a specific ethnic group or nation over time. These values help shape the group's growth and sense of identity. In the era of globalization, all countries of the world face a serious question: how to preserve their national values without losing their identity. Globalization undoubtedly brings many benefits: improved communications, technology development, and economic growth. However, along with this process, we also see some negative aspects, such as the unification of cultures and the loss of unique features inherent in individual nations. It is noted that modern society must be ready to protect its national values from the negative impact of globalization. This means the ability to distinguish useful cooperation and the exchange of cultural achievements from destructive cultural influences that can lead to the loss of the uniqueness of the nation.

Key words: ethnic values, national values, ethnic identity, cultural globalization, traditions, cultural identity.

Introduction. Globalization is a complex process of modern life that tries to make everything the same, standardize things, bring people together, and reduce differences, but at the same time it also wants to keep each group's own unique culture and traditions. In today's global world, there is a lot of pressure on different ethnic cultures to change or disappear because of the push for modern, uniform standards. This makes it harder for people to feel connected to their own cultural identity. Because of this, people are starting to feel more strongly about their own culture and national identity, which can lead to more separation between different groups. It's important to understand that the revival of ethnic culture is not just about copying old ways, but about having a deep inner sense of pride and belonging. Right now, there are some problems where people are mixing up ideas and using external symbols like pride and nationalism to show their identity. This often leads to more division between groups instead of bringing them together.

The degree of development of the problem. For many years, researchers have been trying to describe the concept of value, and everyone is doing it in their own way.

A. J. Toynbee, considering the problems of values, explores the spiritual world of the individual through interaction with society. "Values," according to the philosopher, "and above all spiritual values, are concentrated in people." In addition to spiritual values, Toynbee also highlights social, moral, aesthetic, and intellectual values. Consequently, Toynbee attributes values to the world of culture, and culture itself is already a value, since it has a system of spiritual, moral and aesthetic ideals. The existence of ethnic values is objective, as it follows from the objective reality of ethnic groups. For a person, value is everything that has a certain significance, personal or social meaning for him. We encounter value when we talk about our native, holy, dear, perfect, when we admire and resent, etc. These values can have both a universal and a specific historical character, i.e. they are of great importance for a particular ethnic community at a certain stage of its historical development (Toynbee, 1962: 141–146).

Values are part of culture and its benefits, and they are important for social and humanitarian studies. Value refers to common goals and the ways to reach them, and it works as a basic rule or standard. Because of this, it can be said that values are connected to a person or a subject, and there are no values that exist outside of people and society. Ethnic and national values are a set of spiritual, moral, and cultural rules that develop within a specific ethnic group or nation over time. These values help shape the group's growth and sense of identity. They include general human values that apply to everyone, as well as values that are unique to a particular nation, like patriotism, respect for older people, family, work, helping each other, traditions, and cultural heritage.

In my opinion, the main problem lies in the fact that the above-mentioned researcher focuses on common values, thereby ignoring the structure of value as such. It is important to explore values from a pragmatic point of view. It's necessary to understand that the revival of ethnic culture is not just about copying old ways, but about having a deep inner sense of pride and belonging. Right now, there are some problems where people are mixing up ideas and using external symbols like pride and nationalism to show their identity. This often leads to more division between groups instead of bringing them together.

The purpose of the research is to study the essence of ethnic and national values, taking into account the processes of globalization.

The methods include scientific approaches and research in the field of this problem.

The essence of ethnic and national values. Ethnic values are closely connected to the material and spiritual culture of a group of people. These values include things like everyday life, celebrations, art, the beliefs and hopes of the group, and their history. They help define who the group is and keep traditions alive from one generation to the next. Fredrik Barth argues that ethnicity is the result of the dynamic interaction of groups: the boundaries between "we" and "they" are maintained through the processes of inclusion and exclusion. He contrasts traditional ideas about ethnic groups as isolated entities with the idea of their constant intersection (Barth, 1969: 63–75). National values are formed over time through the history of a people and are important parts of their spiritual growth that shape the moral values of society. It's important to understand that values are not fixed; they change as history develops. Keeping and passing on national values helps maintain a strong sense of awareness and ethics within the group. Anthony D. Smith views nations and ethnic groups as united by myths, symbols, and collective memory. In his model, the "ethnonucleus" is the key ethnic values that bind people into a single socio-cultural organism. They play an important role in keeping people together (Smith, 1991: 102–108).

Even though ethnic and national values are related, they are not the same thing. Ethnic values are the special traditions and characteristics that make up the identity of a particular group. National values, on the other hand, are a wider set of ideas that have been developed over many years and shared by the whole people, often bringing together different ethnic groups (Sanders, 2002: 327–357).

Ethnic values:

- It is a set of elements of ethno-cultural existence, specific cultural traditions of an ethnic group, which are distinguished by the ethnic group itself as its distinctive features.
- They mark the historical and cultural identity of a particular ethnic group. National values: It is a system of principles that have been formed over the centuries and passed down from generation to generation in the way of life and spirituality of each nation.
- They may include national values such as patriotism, citizenship, a strong family, high moral ideals, as well as traditional religions, art, and nature.
- National values form the basis of civic identity and the unified cultural space of the country.

The difference between them:

- Ethnic values are a narrower concept, focusing on the uniqueness of a particular ethnic group.
- National values cover a wider field, uniting different ethnic groups within one nation (Seol, 2008: 333–364).

Ethnic identity in the era of globalization. Globalization affects how people see themselves. Identity is how someone feels about themselves based on certain steady traits. In today's world, one key type of identity is civic identity, which comes from someone's connection to their country and helps them fit into the bigger picture of society. So, as globalization spreads into different cultures, countries tend to focus more on keeping their own parts like language, religion, traditions, and culture. Basically, during times of big changes worldwide, issues about national identity become more important. These issues are closely tied to people's need to decide their own future and keep their unique identity, which they want to protect and continue passing on.

Currently, the discourse of the problem of ethnic identity is vague and poorly structured. This is due to the lack of a unified interpretation of the concepts of "ethnicity" and "ethnicity". Ethnic identity is a part of a person's social identity, the content of which is various kinds of ethno-social beliefs shared by members of his ethnic group. These ideas are the result of an awareness of common history, culture, traditions, place of origin and statehood. The images of one's own and other ethnic groups occupy a central place among ethno-social representations. This knowledge connects the members of this ethnic group and serves as the basis for its difference from others. The process referred to as "globalization" will obviously play a decisive role in the further development of mankind. This process has a major impact not only on international relations, but also on the attitude of nations towards themselves.

Globalization can be represented both as a trend of universalism and as the interaction of two opposing trends: universalism and particularism, strengthening cultural unity and increasing cultural, ethnic, and religious diversity. On the one hand, there is a rapid expansion of the global market, accompanied by the growth of communication and information systems crossing borders. On the other hand, the value sensitivity of local and group structures is becoming more acute. The apparent contradiction between these two aspects is becoming the most characteristic feature of the modern cultural and political landscape (Isola, 2010: 6).

The growth of objective integrative trends around the world leads to interaction in all spheres of society – economic, political and cultural, but this process is accompanied by an equally stable parallel process of countering the internationalization of the economy and the spiritual sphere. "Cultural globalization and homogenization, which are predicted in the future by interpreters of global convergence and unity of the world, remain nothing more than myths." Intellectuals in most developed countries have started talking about the negative consequences of globalization, including the crisis or transformation of ethnic identity. Let's focus on some aspects of globalization that have a negative impact on ethnic identity. A kind of "weapon" of globalization today is mass culture. With the help of mass media and communication, mutual penetration and enrichment of cultural patterns and common narratives on a global scale has become possible. But, on the other hand, all the shortcomings of mass

culture in the era of globalization have manifested themselves in an even more acute form (Hall, 1997: 13–64). Leveling trends eliminate fundamental differences between people in all developed societies. A society conquered by mass culture turns into a consumer society. Values that do not fit into the commercial requirements of mass culture are being pushed out of the mass consciousness. And the preserved ethnic identity is exploited within the framework of popular culture (ethnic motifs in popular music, ethnic cinema), but only to make the "product" more attractive and exotic. As soon as culture became a market, it immediately lost the possibility of preserving cultural identity and with it ethnic identity as an inseparable part of it.

Another phenomenon of the era of globalization that threatens ethnic identity is mass migration. Unlimited migration to Western countries has created largely unpredictable challenges for both migrants and their host societies. Previously Western societies were mainly faced with problems of internal confrontation between the majority and ethnic minorities, but today the problems are increasingly associated with increasing tension caused by unresolved problems of integration into Western national communities of migrants of non-Western civilization (Salas & Gelfand, 2013: 735–738).

All developed countries have become more multicultural and focused on immigration. Uncontrolled movement of people is changing the makeup of national groups and making their social and cultural areas less clear. These changes have gotten stronger because of how people have moved in recent years, especially since the Muslim world is now the main source of workers and people seeking help. Because of this, different cultural and belief-based groups have formed in the countries where they settle. These groups live by rules that are shaped by religion, show behaviors that are new to others, and have a different way of looking at the world. This creates misunderstanding and feelings of being separate between the local population and the Muslim immigrants, especially in Europe, which is usually seen as secular. The decline in the values and spiritual beliefs of the local communities is also making it harder to build good relationships with these new cultural groups. The rise of an information-based society is not only changing how people behave but also how they keep their cultural and social identities (Sanders, 2002: 327–357).

The global economy, the development and expansion of communications lead to the fact that Westerners absorb a variety of behaviors, thereby expanding the range of assessments and ideas and creating the ground for a variety of identifications. The distinctive features of the individual identity of the era of globalization are dynamism, amorphousness and instability. As a result, the state of an atomized society is reproduced, and as a result, the inclusion of foreign cultural groups with stable values in its composition becomes problematic. The development of integration processes within the European Union and the change in public sentiment towards greater tolerance in the public sphere required a serious revision of migration policy. The policy of the "melting pot", which originated in the United States and prevailed until the second half of the 20th century, was replaced by the policy of multiculturalism. In general terms, multiculturalism can be considered as a political ideology and as a social practice that organizes and supports a common space of political and social communication for the nation-state, ensuring cohabitation and interaction of individuals, groups, communities of various cultural and religious orientations. The establishment of multiculturalism as the leading political and social practice in Western society has caused major changes in the ethnic identity of many immigrants in Europe and the United States. In the United States, as a result of the policy of multiculturalism, an increasing number of representatives of ethnic groups (Latinos, Chinese, etc.) have ceased to identify themselves with the American civic community. They began to create their own organizations and began to intensively infiltrate government bodies. The ethno-political factor has become one of the leading forces determining the political reality of many countries of the world.

It is expressed in various forms of mobilization activity of ethnic groups, interethnic conflicts, and the struggle of rival ethnic elites. A politically mobilized ethnic group significantly outperforms other social groups in terms of socio-political activity and group mobilization. The people, gaining a sense

of unity, are able to generate the highest examples of self-denial, as well as blind rage and cruelty. Politicized ethnic identity becomes a condition through which ethnicity strives to overcome its fragmented existence and regain its temporarily lost sense of inner integrity and identity. That is why politicized ethnic identity can be considered as a protective function of the socio-ethnic. In the theoretical constructions of multiculturalists, we are talking about establishing mechanisms for combining different values, traditions, and lifestyles within a civil nation, openness to "others", and rejection of racism and discrimination in everyday communication. But in practice, the implementation of this doctrine has negative consequences for the ethnic identity of both the host community and migrants. The correct political rhetoric adopted in the official political discourse, the commitment to post-national values and the deliberate concealment of the role of Christianity in the development of European civilization – all this leads to a blurring of the cultural and ethnic identity of the host community. And for migrants, the political practice of multiculturalism results in the preservation of "exclusion." There is a kind of artificial cultivation and maintenance of "otherness". Members of an ethnic community do not always have the right to choose cultural landmarks; they are considered *a priori* as representatives of "special" groups, as objects of social initiatives aimed at maintaining such "specialness".

In "protected" ethnic communities, a breeding ground for religious fundamentalism is maintained. The reason for this radicalism is the lack of social foundations among Muslim groups in Europe, on which daily life in the Islamic states of the East is based. "Extraterritorial Islam," as a way of life divorced from its roots, can transform into radical religious fundamentalism with a misunderstood system of symbols and landmarks. Thus, in practice, multiculturalism as an ideology of interaction turns out to be an ideology of fragmentation and maintenance of social exclusion. Today we can talk about the crisis of multicultural doctrine. In the era of globalization, ethnic identity is undergoing complex and contradictory processes. On the one hand, there is an increase in ethnic identity. In migrant communities, this becomes a reaction to the unresolved problems of their integration into the host communities. Bursts of ethnic identity in host societies are possible only as a result of the influence of political forces of the right-wing radical spectrum and alarmist sentiments that reduce the level of tolerance (Jackman, 1977: 145–169).

These expressions show an exaggerated form of ethnic identity, which can be harmful to the healthy growth of an ethnic group and its ability to live peacefully with others. At the same time, ethnic identity is becoming less clear because of globalization, popular culture, and multicultural policies. Right now, many ethnic groups are facing ethnic marginalization, which is a risky situation in society. It can lead to instability and unpredictable actions within the group in the overall social structure. However, even with these challenges, ethnic identity still plays a strong role in shaping ethnic groups and their connections with others.

Ways to preserve national values. In the context of accelerated globalization, the question arises about the observance of national traditions and their role in preserving cultural diversity. Some aspects of globalization contribute to the blurring of borders and the merging of cultures, which may raise concerns about the loss of national identity. Nevertheless, there are several arguments in favor of preserving national traditions. Firstly, traditions play an important role in shaping the collective identity of the people. They serve as a kind of bridge between the past and the present, providing stability and continuity. In an era of rapid change, the preservation of national traditions can become a pillar that gives resilience to society. Secondly, traditions enrich the cultural heritage of mankind. The diversity of traditions contributes to the creation of a unique cultural landscape in which each nation makes its own unique contribution. This cultural diversity can serve as a source of inspiration and enrichment for everyone. Nevertheless, it is important to find a balance between preserving traditions and being open to new ideas that globalization brings. Interaction between cultures can foster innovation and progress. Therefore, instead of completely rejecting globalization, we should strive to respect and preserve traditions as an important component of the cultural wealth of mankind.

National values are the foundation on which society is built. These are culture, language, traditions, and customs that are passed down from generation to generation. It is important to understand that globalization should not mean the loss of these values, but rather provide them with the opportunity to flourish on the world stage.

One of the ways to preserve national values in the era of globalization is to support national culture at the state level. It is necessary to develop and finance cultural programs, support artists, writers, musicians and all those who contribute to the preservation and development of the national cultural heritage. States can also create educational programs that will introduce young people to the history and traditions of their country, instill respect and love for their cultural heritage (Murdock, 1955: 13–14).

The second important aspect is the preservation and development of the national language. Language is a powerful tool for conveying culture and identity. States should take measures to protect their languages, promote their learning and dissemination. It is also important to actively use the national language in the field of information technology, media space and other areas so that it does not give way to international languages (Lauring & Selmer, 2010: 267–284).

The family also plays a significant role in preserving national values. It is in the family that we first get acquainted with the traditions, customs, language and culture of our people.

Parents should focus on raising their children with respect and love for their culture and history. They should share stories about national heroes, celebrate national holidays, and explain traditions. Globalization offers a great chance to share a country's culture and values with people around the world. We can see how different nations show off their culture through international events, festivals, and competitions. This helps keep national values alive and also adds to the richness and variety of world culture. At the same time, modern society needs to be careful and protect its own cultural values from harmful effects of globalization. This involves knowing the difference between good cultural exchanges and harmful influences that might make a country lose its unique identity. It is important to create rules and laws that help protect the nation's cultural heritage and to make sure these rules are followed properly.

Conclusion. In conclusion, it should be highlighted that the state, families, and society at large must all actively participate in order to preserve national values in the age of globalization. Instead of posing a threat to national identity, globalization can serve as a global platform for showcasing and enhancing national identity. It is crucial to keep in mind that each country is distinct, and maintaining this diversity contributes to the richness and diversity of our global community. One of the few that truly carry out the crucial tasks of value orientation and guaranteeing an individual's positive social well-being is ethnic structures. Furthermore, in a transitional society, they are the most crucial tool for establishing and destroying political authority.

The development of globalization will not be able to erase ethnic differences, and with them ethnic identities. It must be remembered that throughout history, people have adopted various innovations and technologies from each other without abandoning their own ethnic identity, and the introduction of new social institutions has always taken place with significant national specifics.

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