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**ZAMONAVIY TILSHUNOSLIK VA ADABIYOTSHUNOSLIK TADQIQOTLARIDA MADANIY  
IDENTIFIKATSIYA TUSHUNCHASI**

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**Annotatsiya**

Ushbu maqolada zamonaviy lingvistik va adabiyotshunoslik tadqiqotlarida madaniy identifikatsiya tushunchasi, shuningdek, Arnold van Gennep tomonidan taklif etilgan nazariy konsepsiya tahlil qilinadi. Unga ko'ra, initsiatsiya insonning hayotning bir bosqichidan boshqasiga, bir ijtimoiy maqomdan boshqasiga yoki bir sotsiokulturologik muhitdan boshqasiga o'tishini ta'minlaydigan o'tish marosimlarining alohida ko'rinishi hisoblanadi.

**Kalit so'zlar:** madaniy identifikatsiya, zamonaviy lingvistika, adabiyotshunoslik, nasr, ingliz tili, madaniyat, identifikatsiya.

**КОНЦЕПЦИЯ КУЛЬТУРНОЙ ИДЕНТИФИКАЦИИ В СОВРЕМЕННЫХ  
ЛИНГВИСТИЧЕСКИХ И ЛИТЕРАТУРОВЕДЧЕСКИХ ИССЛЕДОВАНИЯХ**

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**Аннотация**

В данной статье рассматривается понятие культурной идентификации в современных лингвистических и литературоведческих исследованиях, а также теоретическая концепция, предложенная Арнольдом ван Геннепом, согласно которой инициация представляет собой частный случай более широкой категории обрядов перехода, обеспечивающих переход индивида от одного этапа жизни к другому, от одного социального статуса к другому или из одной социокультурной среды в другую.

**Ключевые слова:** культурная идентификация, современная лингвистика, литературоведение, проза, английский язык, культура, идентификация.

**THE CONCEPT OF CULTURAL IDENTIFICATION IN MODERN LINGUISTIC AND  
LITERARY STUDIES**

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**Abstract**

This article examines the notion of the concept of cultural identification in modern linguistic and literary studies, as well as the theoretical framework proposed by Arnold van Gennep, initiation constitutes a specific instance of the broader category of rites of passage, which facilitate an individual's transition from one stage of life to another, from one social status to another, or from one sociocultural environment to another.

**Keywords:** cultural identification, modern linguistic, literary studies, prose, English, cultural, identification.

The term *identity* derives from the adjective *identical*, denoting sameness, equivalence, and complete correspondence. Its etymological origin can be traced to the Latin *identitas* ("sameness") and *identicus* ("identical"), both stemming from *idem*, meaning "the same." Within contemporary academic discourse, the concepts of (self-)identity and (self-)identification were introduced into the social sciences and humanities during the twentieth century. In post-Soviet scholarship, these notions acquired particular relevance at the end of the twentieth and the beginning of the twenty-first centuries, largely as a result of the dissolution of the Soviet Union, the subsequent collective crisis of national identity, and the sociocultural challenges associated with Russia's integration into an increasingly globalized world.

Before examining the principal psychological, sociological, and philosophical interpretations of identity, it is important to note that analogous phenomena can be identified in archaic culture and classical philosophical thought. First, contemporary understandings of (self-)identity and (self-)identification demonstrate conceptual affinity with archaic ritual practices, particularly rites of initiation. Such rituals

may be understood as a complex of ceremonial acts and oral instructions aimed at producing a radical transformation in the religious, social, and existential status of the initiate.

Second, the issue of personal continuity, which is closely related to identity, has long occupied a central position in philosophical inquiry. The seventeenth-century English philosopher John Locke formulated a psychological criterion of personal identity grounded in the phenomenon of consciousness. Locke conceptualized the individual as a rational and reflective being capable of self-awareness through consciousness, which he regarded as inseparable from thought. In his view, personal identity can only be attributed to consciousness, as it connects the past and present dimensions of the self through memory. Consequently, recollection of past experiences serves as the principal foundation of personal continuity and self-sameness.

At present, the fields of social sciences and humanities encompass a vast body of scholarly literature—including articles, dissertations, and monographs—devoted to the study of identity and self-identification. Despite the breadth of this research, no universally accepted definition of these concepts has emerged. Nevertheless, several influential theoretical approaches have significantly shaped contemporary understanding.

The term *identification* was introduced into twentieth-century psychology by Sigmund Freud, who defined it as the earliest manifestation of an emotional bond with another individual, typically a parent functioning as an idealized model. Freud argued that through identification, the individual seeks to construct the self in accordance with the image of another perceived as an ideal. This process constitutes a foundational mechanism of socialization and plays a crucial role in the formation of moral values and normative behavioral patterns.

Karl Jaspers, in *General Psychopathology*, identified awareness of one's continuity with oneself over time as one of the essential forms of self-consciousness. This dimension of self-awareness exists alongside the sense of agency, the perception of personal unity, and the recognition of the distinction between the self and external reality [7]. Jaspers' contribution thus emphasizes the temporal and phenomenological dimensions of identity formation.

A central figure in the development of identity theory is the American neo-Freudian psychologist Erik Erikson [8]. In his conceptualization, identity encompasses, on the one hand, an internal sense of coherence grounded in the perception of self-sameness and continuity across time and space, as well as in the recognition of this continuity by others. On the other hand, identity reflects the individual's need to belong to a particular human community and to perceive oneself as part of a distinct social group, such as a family, profession, class, caste, nation, or clan.

Building upon Erikson's theoretical framework [8], contemporary researchers commonly distinguish between personal (individual, existential) identity and collective (social) identity. Personal identity refers to the individual's internal sense of uniqueness and continuity, whereas collective identity is associated with group membership and shared sociocultural affiliations. In addition, scholars differentiate between self-identity, understood as internal self-recognition and coherence, and identity-for-others, which refers to the socially acknowledged and externally validated dimension of identity. This distinction highlights the inherently relational nature of identity construction as both an internal psychological process and a socially mediated phenomenon.

**Literature review.** The foundations of self-identity are deeply rooted in the collective identity of the individual. As noted by L. V. Schneider [10], self-identity may be understood as a form of self-referentiality, that is, an internalized process through which an individual, based on the experience of the uniqueness of personal existence and the singularity of individual characteristics, communicates to oneself an understanding of “who I am” and “what belongs to me” within the broader framework of social reality. According to Jürgen Habermas [11], self-identity is manifested not merely as the correlation of the knowing subject with external reality, but rather as the ethical self-affirmation of a responsible individual. In this perspective, the individual projects oneself as a person capable of guaranteeing the continuity of a consciously interpreted life history. Through the awareness of acquired individuality, a person seeks to be recognized in the future as the same personality that has been shaped through lived experience and reflective self-construction.

Self-identification represents the dynamic process of identity formation, involving simultaneous self-reflection and observation through which the individual evaluates oneself in relation to the perceived evaluations of others. This process often unfolds subconsciously, though it may also become consciously directed and reflexively mediated.

A clear semantic distinction exists among the related concepts of identity, identification, and self-

identification. Identity is generally regarded as the achieved result of self-definition, involving the affirmation and preservation of personal continuity. Identification, by contrast, constitutes an adaptive process characterized by the continuous selection and assimilation of norms, traditions, and social frameworks. In this sense, the process of identification precedes the conscious comprehension of identity. Self-identification differs in that it refers specifically to the individual's correlation of oneself with certain conceptual, cultural, or social categories. It is an intrinsically personal phenomenon grounded in self-knowledge and reflective awareness.

Within Erik Erikson's psychosocial theory, identity is conceptualized as a hierarchical structure consisting of positive and negative elements, ideal prototypes, and anti-models. The sense of identity, understood as the socially recognized experience of consistency with oneself, is considered by Erikson to be a defining characteristic of a mature, integrated, and psychologically harmonious personality. His developmental model outlines eight stages of personality formation, each marked by a specific identity-related crisis [8].

The notion of crisis, derived from the Greek term *krisis* meaning judgment, decision, or turning point, should not be interpreted as a catastrophe but rather as a critical period of heightened vulnerability accompanied by increased developmental potential. It functions as an ontogenetic source of either constructive or maladaptive adjustment.

In Erik Erikson's framework, the successful resolution of a crisis enables the personality to incorporate new positive psychological components, such as a stronger sense of integrity, uniqueness, and the capacity to establish meaningful interpersonal connections. Conversely, unresolved crises result in the internalization of negative psychological elements, including role confusion, identity diffusion, and social isolation. Furthermore, the identity crisis of an individual may be intensified or conditioned by broader historical and societal crises. As V. I. Tyupa observes, in post-traditional societies identity crises often emerge as a consequence of the excessive multiplicity of sociocultural roles imposed upon contemporary individuals [15].

The sociologist and philosopher Erich Fromm conceptualizes identity as the integrity and authenticity of personality. He defines it as the experience that enables an individual to legitimately assert "I am I," where the self functions as the organizing and active center of all actual and potential activity. Fromm argues that authentic identity is relatively rare, particularly in industrial societies where individuals are increasingly transformed into objects of functional utility. Since objects cannot possess identity, this process of reification undermines authentic selfhood. He characterizes individuals lacking genuine identity as possessing a "market character," in which the self becomes hyper-adaptive, constantly changing according to external demands, yet lacking an authentic core of selfhood. For Fromm, a person possessing identity is an active subject who exists as an autonomous being rather than perceiving oneself as an objectified entity. The identity crisis of industrial civilization is therefore rooted in the growing alienation and commodification of the human individual [16].

The philosopher Vittorio Hösle emphasizes identity as the individual's relation to oneself. He distinguishes between the "I" as the observing principle and the "self" as the observed entity. Since each self is inseparably linked to its own observing "I," an individual cannot fundamentally alter the essence of the self. Hösle further argues that the "I" constructs both descriptive and normative representations not only of others but also of one's own selfhood. A harmonious and benevolent understanding of the self presupposes congruence between these two representations [17]. Thus, self-identity is achieved through the reconciliation of descriptive self-awareness with normative self-expectations, resulting in internal coherence and psychological balance.

**Discussion.** The crisis of individual identity is conceptualized by Vittorio Hösle as the rejection of the "self" by the "I," while the crisis of collective identity is understood as the weakening of individuals' identification with the collective reality they had previously sustained [17]. This distinction highlights the multidimensional nature of identity as both a personal and a social construct, subject to processes of destabilization under changing historical and cultural conditions.

According to sociologist Zygmunt Bauman, the problem of identity underwent a significant transformation at the end of the twentieth century within the context of liquid modernity and an increasingly globalized world. He argues that the loss of a clearly defined social position has become a recurring experience in contemporary life, while the prospect of attaining a "stable refuge," that is, a fixed and enduring place within society, has largely disappeared. For modern individuals, the central challenge lies not merely in constructing an identity, but in determining which identity to adopt and how to revise this choice when previously selected forms of identification lose their relevance or attractiveness.

Consequently, Bauman proposes shifting scholarly attention from static notions of identity to the ongoing processes of (self-)identification, which he describes as inherently unfinished, open-ended, and future-oriented practices.

Contemporary philosophical encyclopedias define identity as a relational construct that is formed, consolidated, redefined, or transformed exclusively through social interaction. At the individual level, identity refers to the set of characteristics that confer uniqueness upon a person, whereas at the social level it emerges as the outcome of an individual's identification with the expectations and normative structures of their social environment. V. S. Malakhov further **argues** that identity, in its strictest sense, can only be attributed to individuals, and therefore the concept of "collective identity" requires additional theoretical qualification [18].

Samuel P. Huntington conceptualizes identities as social constructs, defining them as what individuals think about themselves and what they aspire to become [19]. This perspective is grounded in the assumption that contemporary Western individuals possess relative freedom in determining their own identity, including national and gender affiliations. In contrast, an alternative theoretical position maintains that identity is not merely a product of self-consciousness but is grounded in objective realities that consciousness subsequently recognizes and appropriates. D. N. Nurmanbetova emphasizes that self-identification cannot be directed exclusively inward; rather, it also involves orientation toward other subjects. This process unfolds through self-relation, through relations among individuals and groups, and through one's belonging to larger encompassing entities such as an ethnic group, nation, political party, or state.

Scholars propose various structural models of identity. Huntington identifies several principal sources of identity, including ascriptive categories (age, gender, ethnicity, race), cultural factors (language, nation, religion, civilization), territorial affiliation, political orientation, economic roles, and social relations. I. M. Dzyaloshinsky regards personal self-identity as the core of identity formation, encompassing bodily identity, identity through abilities (intellectual, emotional, volitional, and communicative), and diverse social identities such as age, gender, familial, and micro-group affiliations. M. A. Manuilsky conceptualizes identity as a hierarchical system of collective forms, including kinship, gender, ethnic, confessional, generational, familial, civic, professional, and existential-creative identities. At the center of this system lie fundamental conceptions of human essence and humanity's place in the world [21].

Among collective identities, national identity occupies a particularly significant position, serving as a foundation for personal self-identification. Many contemporary researchers draw upon the ideas of Ernest Renan, who argued that nations are defined not by race, language, religion, common interests, or territory, but rather by shared historical experiences. Renan conceptualized the nation as a spiritual principle and a historical product of complex development—a spiritual family rather than merely a social grouping. Nations, in this view, are united by both collective memory of the past and a shared aspiration for common future existence.

Within Russian scholarly tradition, ethnic and national identities are often treated as interchangeable concepts. However, Malakhov insists on distinguishing ethnic identity from national identity, arguing that the latter presupposes self-identification with both a political community, typically the nation-state, and a cultural community represented by national culture. Identification with ethnicity remains fluid and context-dependent, capable of changing within an individual's broader identity structure as a result of self-determination [18]. M. K. Popova differentiates between two forms of national identity: personal and collective. Collective national identity closely corresponds to national self-consciousness, emerging through a nation's reflective awareness of itself. Personal national identity, by contrast, may result from conscious individual choice shaped by various external and internal factors. National mentality, however, proves considerably more resistant to transformation. While individuals may adopt elements of another culture, deeply rooted ethnopsychological features often remain embedded within the subconscious [22].

**Conclusion.** The process of establishing identity requires a distinction between subject and object. Self-identification differs from self-determination when it originates from external sources and is directed toward an individual or group as an object. However, the two concepts converge when the process originates within the subject and is directed reflexively toward the self as an object of cognition. In this context, self-identification may be understood as a process of mental self-knowledge and comparison of oneself with external, related, or alien phenomena.

A distinction may also be drawn between self-identification and self-determination based on the

presence or absence of action aimed at locating one's place in existence. Self-determination presupposes self-identification, as it is impossible without comparison of oneself with various phenomena, including other people and elements of natural, metaphysical, and cultural reality. Self-identification constitutes a form of self-understanding whose modality may vary axiologically, involving either self-affirmation or self-deprecation; alethically, involving judgments of truth or falsehood; and deontically, involving the recognition of what is considered appropriate or inappropriate. Thus, self-identification emerges as a dynamic cognitive and existential process through which individuals construct meaning and negotiate their place within broader social and cultural frameworks.

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