

## THE PSYCHOSOCIAL IDENTITY OF CROSS-CULTURAL STUDIES AND SUBJECTNESS MATTER IN ISLAM IN THE CONTEXT OF INTERNATIONAL RELATIONS

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**Abstract:** The essence of psychosocial identity is revealed in the context of religious consciousness in Islam as a system of social regulation and a cross-cultural phenomenon in the context of international relations. The process of students psychosocial identity development in Islam is linked with the classical quick means of psycho-social identity achievement and identification with this religious community in the international dimensions. The article is aimed to the postgraduate students, master's degree students, scholars engaged in the cross-cultural researchers on the psycho-social identity phenomenon and the individual subjectivity at the international level.

**Keywords:** personality, identity, subjectivity, student, Islam, international relations, politics, cross-cultural research, international economics.

### 1 Introduction

Nowadays the question of the psycho-social identity and individual subjectivity continues to be a topical issue for the individual during various periods of the development and vocational training in the new social and economic conditions for the society and the self-reliance strengthening. This issue is particularly relevant to the student's age as a sensory period for the development of the identity and subjectivity.

The problem of and religious identity in particular and the identity in general, has always been seen as interdisciplinary and has relied on a polyparadigmatic approach in the studies of this phenomenon, in philosophy, psychology, sociology, political as well as in science and pedagogy (Fakhrutdinova et al., 2019). The identity is classical problem in philosophy and psychology.

As noted by A.Y.Yashin, the problem of human identity has become one of the most important themes of modern public

thought since the 20th century and it continues to be acute issue in the 21st century, requiring a theoretical and research approach in understanding the essence of cultural, ethnic, political, religious, psychosocial, ethnic, personal and role identity (Yashina, 2007).

We studied the phenomenon of student subjectivity of the both in interdisciplinary discursive field and in various semantic spaces (Yashina, 2007; Mukhametzyanova & Panchenko, 2018).

### 2 Methods

The research methods include semantic analysis, content analysis and conceptual and terminological analysis of sources on the problem of research with the standardization of the age and social status of the study group - students of higher education. Theoretical and methodological analysis has also been applied to reconcile the position of the researchers with the current scientific basis of the research.

### 3 Results and Discussion

As noted by A.V. Maslikhin, religion reflects in man as the most complex spiritual phenomenon and beginning, which differs from other forms of social consciousness by many specific properties and is often evaluated by people from the opposite positions and reflects in their religious consciousness, psychosocial identity and subjectivity (Maslikhin, 2011).

Before turning to psycho-social identity, we highlight a number of strokes to the portrait of the phenomenon of identity, developed in philosophy, and especially in psychology.

O.V. Kobzeva presented some theoretical approaches to the study of identity (Kobzeva, 2018). She believes that for the first time W. James (1982) paid close attention to the phenomenon of identity, viewing the person as the sum total of what he can call as his acquisition: physical and mental qualities, home, parents, wife or husband, children, reputation, friends, values, etc (Kobzeva, 2018).

In this aspect it is important that identity is not an intrasubjective phenomenon. It also includes interpersonal relationships and items of the physical reality. We believe that modern students, especially future masters, form subjectivity as an indicator of the professional identity (Fakhrutdinova et al., 2018).

At the same time, university students, as subjects of religious choice, realize and form their religious identity in the context of religious and atheistic consciousness, showing subjectivity (Yashina, 2007).

It was not by chance that E.Erikson viewed identity formation as a changing configuration that was emerging as a child based on I-synthesis and recrystallization in the civilization of society and its transformations (Erikson, 2006). However, Erikson's theories contradict K.Gergen's view that human identity is a mixture of weakly related identities, and the traditional view of the I-concept as the psychological structure of the individual is a poorly developed construct (Gergen, 1968).

In studying the phenomenon of psycho-social identity as a mechanism of subjectivity of a student, we have taken the subjective-action theory as a basis presented in a number of our studies in different contexts of the subject matter studied, activity, unlicensed activity with the example of the graffiti phenomenon (Belkin & Mukhametzyanova, 2012).

Subjectivity in the structure of the student personality is considered by us as a dynamic functional characteristic of the personality, reflected in the initiation of the personality as the subject of the activity, so-called *shifts in consciousness and*

behavior by itself caused by (Mukhametzyanova & Panchenko, 2017; Mukhametzyanova & Panchenko, 2018).

In the context of these considerations, the individual differential conceptualization and the society towards the acceleration of the technological progress, which is gaining momentum. In this situation, everyone agrees with the inevitability of technological progress, which changes the face of society and the living conditions of a post-modern individual (Akopov et al., 2016).

According to E.V. Gryaznova and others: the processes of globalization, informatization and digitization in modern society are transforming identities, particularly professional and religious (Gryaznova et al., 2019).

G.V. Akopov proposes to use the categories of qualia, knowledge, attitude, structure of consciousness, space of consciousness, etc. Religious consciousness is an important dimension of consciousness. The scientific literature explores associations related to the religious awareness, value orientations and attitudes (Akopov et al., 2016; Belyaeva et al., 2019).

However, the impact of religious awareness on the original and social identity is not specifically addressed. It should be noted that, in relation to behavioral and personal structures, religious consciousness has a managerial function (Belkin, 2015; Mukhametzyanova & Panchenko, 2017).

Repetition leads information to become unconscious and to the repetition of certain forms of response: emotional response, a philosophical conceptual justification of one's opinion and certain role-playing behaviour towards the world and its fragments: human beings, animals, objects of nature (Belkin, 2015).

As a logical category, identity refers to relationship members are identical to each other. As a category of metaphysics, identity (oneness) is a characteristic of being more fundamental than difference. For the German philosopher M. Heidegger identity is universal existence (Belkin, 2015).

The German philosopher T. Adorno disavows the centuries-old philosophy as a special thinking of identity, which ignores the « nonidentity » as the immediacy of existence, not susceptible to being *pushed* into the confines of any self-similar «totality» (Adorno Theodore, 2000).

Rehabilitation «differences» and demonstration of its primacy before identity are dedicated to the work of post-modern philosophers J. Deleuze and J. Derrida. For example, J. Deleuze points out that the phenomenon of difference is not a given, but represents the way in which this given fact is formed (Deleuze, 1998). J. Derrida believed that identity as a sign of human belonging is always addressed to a set of recipients (Derrida, 2015).

In classical psychological science, the classic problem is the relationship between the subjectivity of the individual and the society as a whole system (Maslikhin, 2011; Mukhametzyanova & Panchenko, 2017). Let's look into the influence of religious consciousness on the individuals psycho-social identity formation in Islam in the context of their subjectivity.

Religious awareness creates a value-normative system, a sense of meaning and, in the case of Islam, clear patterns of socio-role behaviour that leads to the positive self-respect and positive identity. Such a the social regulation rigid system based on the principle of assessment «good-bad» is a medieval system with its duality, binarity, contrasting good and evil, achromatic appreciation of the surrounding reality. Adherence to the social norms is strictly regulated and this is linked to the social assessment of individuals and their self-evaluation of their behavior (Fakhrudinova & Kondrateva, 2016). On the one hand, positive social and personal identities (Belkin, 2015) are achieved under such conditions more rapidly.

Turning to the theology of Islam on the basis of the reflections of A.V.Maslikhin (2011) and M.Ravshanov (2016), agreeing with him that the doctrine of Islam is not complicated and represents the same sociocultural phenomenon and concept. According to M.Ravshanov in religious representation, the meaning of the screen is closer to the understanding of the subject as someone who can change the order of things regardless of the Lord of the worlds (Ravshanov, 2016).

The Qur'an regulates in detail the moral and legal side of the individual, prohibiting senseless bloodshed and calling for the fight only against those who have risen up against the struggle (Maslikhin, 2011).

Y.M. Yakubov examined the relations of the individual and society in Islam, and we agree with him that today the social significance of the Muslim religion, the politicization of Islam and the Islamization of public life are increasing. However, in Islam itself, there is no clear definition of identification with important figures in this doctrine. This is evidenced by the fact that the Prophet Muhammad had many names reflecting his different qualities and the properties of his identity and subjectivity, i.e. it is a complex identification structure to achieve a higher level of religious identity. The achievement of primary religious identity is facilitated by the fact that this process requires only compliance with social norms, not the initiation process or difficulties of personal growth (Yakubov, 2019).

The study of religious consciousness, along with other dimensions of it, by the Samara and Kazan psychological schools showed that religious consciousness is the most important dimension influencing personal qualities and social behaviour of the individual.

#### *Psychosemantic analysis*

We have conducted a psychosemantic analysis to study the representation of the image of Islam in the minds of the recipients. The classical method of personal semantic differential was used. The evaluation of qualities ranged from 1 to 7. Respondents were to assess Islam in the category system estimates, activity and rates. The aim of the research was to study the representation of the image of Islam in the minds of respondents. Sampling strategy - randomization, random selection of the respondents from the general population. The total sample size is 133 respondents, 48% men and 52% women. The average age of the subjects is 37.4 (M=37.4). The results are presented in table № 1.

Table 1: Results of the diagnosis of respondents using a semantic differential (construct of consciousness «Islam»).

№	Descriptors	Mean values (M)
1	charming - unattractive	3.7
2	weak-strong	6.2
3	talkative-silent	5.7
4	irresponsible- conscientious	3.2
5	stubborn- pliant	2.67
6	antisocial -open	3.3
7	kind-selfish	3.3
8	dependent-independent	5.2
9	active-passive	2.1

10	callous-sympathetic	5.1
11	resolute-indecisive	2.2
12	lethargic-energetic	5.9
13	fair-unfair	3.2
14	relaxed-tense	5.2
15	fussy-calm	4.7
16	hostile-friendly	3.3
17	confident-insecure	2.2
18	unsociable- communicative	3.34
19	honest-insincere	2.4
20	anachitic- sovereign	6.1
21	irritable and unfeeling	5.2
	<b>Variables</b>	
	assessment	32.3
	strength	36.4
	activity	27.3

And, consequently, as the empirical research results show Islam is perceived primarily as strong in the minds of respondents in general (36,4 by the variable «strength» and 6,2 by the descriptor «weak-strong»). It is also rated as silent (5.7), independent (5.2), sympathetic (5.1), energetic (5.9), tense (5.2), calm (4.7), sovereign (6.1) and unfeeling (5.2).

#### 4 Summary

Therefore, the image of Islam in the minds of respondents is related, first of all, to its assessment as strong, stable, powerful and sustainable. To a lesser extent, emotionally colored characteristics (a variable «estimate») and activity characteristics are prevalent in the minds of the subjects, which is also reflected in the contradictions of the number of grades.

#### 5 Conclusions

Our theoretical analysis of the religious awareness current issues has revealed that in Islam these issues are linked to the psychosocial identity and the subjectivity of the student personality. The specificity analysis of the religious consciousness in the psychosocial identity structure in the context of the subjectivity of the student in Islam made it possible to consider them as a result of the globalist space in the post-information society with its information and digital culture. We attempt to understand religious consciousness in the context of the psychosocial identity and subjectivity of the student in Islam (Khayrutdinov et al., 2017; Heidegger, 2001). We understand the phenomenon of religious consciousness and the psychosocial identity of the individual in Islam, psychologically and pedagogically, as a mechanism for the subjectivity forming of a student at a university. The essence of religious consciousness and psycho-social identity in Islam lies in a well-developed system of the social regulation and sociocultural phenomenon as a classic quick means of achieving psycho-social identity and defining with a given religious community (Fakhrutdinova et al., 2018; Belyaeva et al., 2019; Akopov & Lubovsky, 2019). Islam has the specifics of the psychosocial identity forming in the context of the subjectivity of the student, based on the influence of religious consciousness on the process.

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