



## THE CHANGE OF IDENTITY-PROCESS FROM THE SOCIAL SYSTEM

Tsvetelina Metodieva

UNIVERSITY OF SHUMEN "BISHOP KONSTANTIN PRESLAVSKI"

Email: tsvetelina.metodieva@abv.bg

**Abstract:** According to scientific experts, in the coming years humanity will be in a process of general demographic transition, after which either the population of the planet will stabilize or an era of slight, prolonged and monotonous decline will begin. The reason for all this is the anthropogenic flow, which is gradually becoming an object of state administration, and at the same time is at the center of the scientific report.

**Keywords:** identity, anthropocurrent, demographic transition, socio-cultural transfer

### Introduction

Some scholars believe that "migration and anthropoflow" are identical, but in fact the concept of "anthropoflow" is much broader, and migration is an integral part of it.

The introduction of the term "anthropocurrency" can be seen as an adjunct to migration, but it is not only the reduction and increase in birth rates that unites them, but the fact that migrants carry their identity with them when they change their place of residence. In addition, there must be an intention to "work" with the anthropo flow, ie. to understand and derive certain models for it, to build technology for its analysis and management [4].

Initially, the term "anthropoflow" was used to describe phenomena related to changes in population composition, especially migration and demographic status. However, like many other terms, this concept has also undergone various changes over time. At the present stage of development, the term "anthropoflow" has several interpretations, considering them in more detail can be summarized:

1. Anthropoflow reflects the inevitability of the process of overflow of part of the vast population for the current world socio-political system, characterized by growing socio-economic inequality and profound civilizational differentiation[3];

2. Anthropoflow is the sum of "human currents": seasonal and secular, local and global migrations from the relocation of the population from the village to the big city. This is usually the interpretation of the term migration, although in the scientific sense this term implies movement in space not only of people[2].

3. Anthropoflow is a set of socio-cultural processes of transfer and translation, restoration and replacement, reproduction and development of identities. A clear example of the transmission of identities are the educational processes. An example of reproduction are the institutions of the rite and the canon. The Counter-Reformation, modern Islamic fundamentalism, and the evangelical movements of the new charismatic wave are examples of intense efforts to restore basic identity[1].

4. Anthro flow is the sum of the processes described in the language of socio-cultural dynamics. In this construction, the framework concept is globalization as a process of consistent exhaustion of the boundaries of extensive development, shaping the anthropogenic flow on a planetary scale. [2]

The applicability of the term "anthropoflow" includes the following four conditions[1]:

First, the "anthropoflow" takes place if and only when identity changes, not arbitrary predicates: so if a certain mass process of change of something is perceived by society as an anthropoflow, then identity changes. Second, only socially significant identity movements can be called anthropogenic. These are, for example, mass processes, such as the "emigration" of entire nations. And also the processes are not mass, but rather long-lasting, which has been happening for decades and even centuries, as is actually the case with the spread of a new religion.

The third important feature of anthropogenic flow is stability, the ability to self-sustain. This is due to two circumstances: the attractiveness of the goal that people are striving for, and also the fact that anthropoflow has a certain viscosity: the choice made by one person, as a rule, affects others, ie. anthropogenic flow leaves traces.

The fourth sign recognizes that the ability to generate anthropoflow is a property that affects social strata. For example, minorities are largely formed as "closed communities".

Regarding the classification of anthropoflow, we can distinguish the following types: inflationary (divergent), single (convergent), annular and linear anthropoflows. Inflationary, "divergent" anthropoflow is an anthropoflow also called flight because it is a "movement of something." An example of this could be the inclusion of a flow of refugees from a territory that has become uninhabited or life-threatening as a result of a natural disaster or war, or mass apostasy from a discredited ideology or organization.

A single (converging) anthropo flow is an anthropo flow that does not have a well-defined source, but has a specific purpose, and that is to merge or move to something attractive, such as "economic emigration" to attractive countries.

A linear anthropoflow is an anthropoflow that has a clearly defined beginning and end, such as the relocation of migrants from their own country to the capital of the country in which they have chosen to settle. Linear anthropoflows, as a rule, are well organized and their speed is usually higher than inflationary and single.

A special type of anthropo flow is one whose ultimate goal is to return, for example, to conquered or lost land, or to a lost identity. Such an anthropogenic flow can be called "circular", here it is meant that the very existence in the anthropogenic flow becomes part of the identity. The most famous example of this kind of anthropology is the history of the Jewish people, for whom "exile" has become the most important pillar of national identity.

The management of anthropogenic flows is one of the functions of the state. It starts with direct and crude methods, such as settling or expelling from territories, declaring a certain religion a state and others, and ends with fine technologies implemented in modern post-industrial societies, the state has always intervened in the processes of identity management subjects. The art of managing anthropogenic flows has always been called "the highest state art"[5].

At this point, anthropo flows are spontaneous. As a result, imbalances in regional labor markets are increasing, social tensions are rising, human resources are deteriorating and the level of capitalization in the territory is decreasing, conditions are being created for spreading ideas of national intolerance and xenophobia among the population. the already approved development programs are limited.

## **Conclusion**

In conclusion, it should be noted that the concept of "state identity" increasingly includes:

- first, the elements of corporate identity, ie. these characteristics that make the state a state, turn it into an independent political, economic, cultural and social community of the people, determine its integrity, under the threat of losing such characteristics of identity, the state must defend its sovereignty;

- secondly, there is a need for signs of a typical identity that serves as a common feature of a group of countries. To prevent the threat of losing such an identity, the state must protect human rights and freedoms;

- thirdly, in any system of international relations, the role of identity is the property of the state, on the basis of which other states expect to better define the behavior - ally, partner, enemy or hegemon; the state simply needs to pursue a proper identity policy if it does not want to lose its existing role identity, but,

of course, in favor of a system of international relations, that this is social behavior and its corresponding identity;

- fourthly, collective identity is manifested in the identification of one country with.

**References and sources:**

- [1] Crailov K. A. Identity and Anthroptoks /State. Anthroptok, report of the Center for Strategic Studies of the Volga Federal District, M., 2002. p. 165-168.
- [2] Kutuzov M. Anthroptok as a system concept /State. Anthroptok, report of the Center for Strategic Studies of the Volga Federal District, M., 2002. p. 315-318.
- [3] Neclesa A. I. Anthroptok in the matrix of the geoeconomic universe /State. Anthroptok in the matrix of the geoeconomic universe p. 231–234.
- [4] Pereslegin S. Human currents /State. Anthroptok, report of the Center for Strategic Studies of the Volga Federal District, M., 2002. p. 179-181.
- [5] Pereslegin S. Generalized control problem /State. Anthroptok, report of the Center for Strategic Studies of the Volga Federal District, M., 2002. p. 406–409.