



Global Culture And Its Impact On National Identity

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ABSTRACT

This thesis provides a socio-philosophical analysis of the impact of global culture, which is taking shape under the conditions of globalization, on national identity, in particular on the process of Uzbek national self-awareness. The information and communication, consumer, linguistic and value layers of global culture are examined, as well as the channels through which it influences national identity. The analysis substantiates that global culture exerts integrating and assimilating effects simultaneously. The role of education, family upbringing, the digital environment and national cultural heritage in preserving national identity is demonstrated.

KEYWORDS: Globalization, global culture, national identity, national selfhood, cultural assimilation, spirituality, ethnoculture, youth.

INTRODUCTION

Globalization is one of the most important socio-cultural processes in the development of modern society. The transnationalization of economic ties, the rapid development of information and communication technologies, and the improvement of transport and communication have sharply accelerated cultural exchange between peoples[9]. Assessing global culture as an exclusively positive or exclusively negative phenomenon is scientifically insufficient. On the one hand, it creates new opportunities for national culture to gain worldwide recognition and for the exchange of international knowledge and experience to intensify; on the other hand, it may give rise to the risk of weakening the national language, traditional values and historical memory[8]. Therefore, it is important to study the relationship between global culture and national identity from a dialectical perspective. National identity is an integral system through which a nation perceives itself and feels its connection with its history, language, culture, values and future destiny. The aim of the research is to analyze the phenomenon of global culture and the mechanisms of its influence on national identity, and to identify the positive and negative aspects of this influence. The object of the research is cultural processes under the conditions of globalization, and its subject is the characteristics and mechanisms of the influence of global culture on national identity[1].

Literature Review. Local scholarly literature on the topic can be divided into several directions according to its content. The first direction is the spiritual and ideological approach: I.A. Karimov's work "High Spirituality Is an Invincible Force" addresses ideological threats in the era of globalization and the issues of strengthening national spirituality[5]. E. Yusupov analyzed the role of national spirituality in human perfection, while A. Ibrohimov, X. Sultonov and N. Jo'rayev examined the formation of patriotism and national pride[15; 3]. The second direction is philosophical and political analysis: S. Otamurodov analyzes the impact of globalization on the nation and the institution of the nation-state. The author's studies also substantiate the

responsibility and strategies for preserving national statehood under the conditions of globalization [8; 9]. The third direction covers research in the anthropology and sociology of identity. Sh. Madayeva systematically analyzed the ethnic, national, religious and social forms of identity. A. Xursandov studied national-political identification in the socialization of youth, and X. Soqiyev investigated the features of the formation of personal identity in an information society[6; 14; 12]. The fourth direction examines ethnocultural processes. F. Atamuratova analyzed ethnocultural processes in the Uzbek national mentality, B. Saparov the structural and functional aspects of national self-awareness, R. Baratov the ethnocultural features of training highly qualified personnel, and N. Jo'rayeva the commonality of ethnoculture and the national idea[1; 10; 2; 4]. The literature review shows that the problem of global culture and national identity is being studied at the intersection of philosophy, sociology, cultural studies and pedagogy. However, the mechanisms of global culture's influence on national identity have not yet been studied comprehensively as a single system. This gap defines the main scholarly focus of this thesis[1].

Research Methodology

The research employed a comprehensive combination of systemic-philosophical, comparative-analytical, content analysis and historical-logical methods. The systemic-philosophical approach makes it possible to analyze global culture and national identity as interrelated and dynamic social systems. The comparative-analytical method was used to compare the spiritual-ideological, philosophical-political, anthropological-sociological and ethnocultural approaches of local scholars. Content analysis was used to identify the key conceptual ideas put forward in the scholarly literature. The methodological foundations of the research are linked to N.A. Shermuxamedova's views on the methodology of scientific research[11].

Analysis and Results. Global culture is not a single phenomenon with uniform content, but a complex system consisting of several layers. Within it, the information and communication layer, consumer culture, and the linguistic and value layers can be distinguished. While the internet and social networks accelerate the flow of information, transnational brands, fashion and entertainment products change consumption patterns. Meanwhile, the predominance of certain languages in international communication affects the linguistic environment[8]. To understand the impact of global culture on national identity, it is necessary to identify the main components of identity. According to Sh. Madayeva's concept, national identity consists of the harmony of language, historical memory, values and customs, territory and space, and religious and spiritual heritage[6]. The sense of homeland and national pride form the emotional foundation of this system, strengthening an individual's sense of involvement in the destiny of their people[3].

According to the research results, the positive impact of global culture manifests itself in three main directions. First, opportunities to promote national culture internationally expand. Second, the exchange of international experience and knowledge contributes to the enrichment of national culture. Third, the need to distinguish oneself from other cultures in a global environment may strengthen national self-awareness. This phenomenon is interpreted as the "identity paradox"[6; 8]. The negative effects, in turn, are associated with declining interest in the national language, the unjustified penetration of foreign words into everyday communication, the weakening of traditional family and social values, the blurring of historical

memory under the global information flow, and increasing pressure on institutions that protect national interests.[8] In the socialization of youth in particular, the balance between the family, the education system and the information environment is important. When this balance is disrupted, the risk of an identity crisis may increase[14; 12].

Conclusion. The results of the analysis showed that the relationship between global culture and national identity is not one-sided. Global culture enables national culture to gain recognition in the international arena, facilitates the exchange of knowledge and experience, and allows new cultural forms to emerge. At the same time, it may also increase the risk of weakening the national language, historical memory and traditional values[1; 8].

Based on this, the most optimal way to preserve national identity is not isolation from globalization, but the harmonization of openness with national self-awareness.[1; 13]. Thus, globalization does not inevitably lead to the loss of national identity. On the contrary, through purposeful education and upbringing, an active civic position, and the development of national cultural heritage by modern means, the opportunities of global culture can be directed toward the interests of national development. In the future, it is advisable to deepen the study of this issue on the basis of empirical sociological research among young people[1].

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