

Main Tendencies In The Transformation Of National Culture In The Era Of Globalization

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Abstract. The article examines the main tendencies in the transformation of national culture under the influence of globalization. It argues that globalization is not merely an economic or technological process, but also a complex socio-cultural phenomenon that changes everyday lifestyles, communication habits, value orientations and models of identity. The study pays particular attention to the tension between cultural standardization and the preservation of national uniqueness. On the one hand, global media, consumer culture and digital networks produce common behavioural patterns; on the other hand, national cultures continue to adapt, reinterpret and enrich global influences through local traditions, language, education and moral norms. The article concludes that the protection of national culture should not be understood as isolation from the world, but as a conscious strategy of cultural selectivity, spiritual resilience and responsible participation in global development.

Keywords: globalization, national culture, cultural identity, transformation, information society, spiritual security, cultural diversity.

INTRODUCTION

Globalization is one of the most influential processes shaping the development of contemporary societies. It unites economic exchange, political communication, migration, information technologies, cultural interaction and educational cooperation into a single dynamic field. In this sense, globalization is an objective historical result of the development of civilization: no nation, state or cultural community can remain completely outside global flows. Anthony Giddens explains modernity through the expansion of social relations across time and space, which means that local life is increasingly influenced by distant events and institutions [1, 18]. This idea is especially important for understanding the cultural consequences of globalization, because culture is no longer formed only inside the borders of one nation; it is constantly affected by transnational media, digital platforms, market standards and global lifestyles.

At the same time, globalization does not affect all societies in the same way. The transformation of national culture may take the form of modernization, openness and intercultural dialogue, but it may also create risks such as cultural uniformity, weakening of language, decline of traditional moral norms and the spread of superficial consumer values. In the Uzbek social context, the issue becomes even more sensitive because national culture is closely connected with family relations, respect for elders, mahalla traditions, language, historical memory, religious and ethical values, and the idea of loyalty to the Motherland. Therefore, the central question is not whether globalization should be accepted or rejected, but how national culture can participate in global processes without losing its inner integrity.

The relevance of the topic is determined by the rapid development of digital communication and mass culture. Television, cinema, social networks, advertising, popular music and online entertainment form similar tastes among young people in different countries. Food habits, clothes, leisure practices, language use and even models of success are increasingly shaped by global symbols. Roland Robertson notes that globalization forms a consciousness of the world as a single place, but this process always interacts with local meanings and identities [2, 22]. Consequently, the transformation of national culture should be studied not as a simple replacement of one culture by another, but as a contradictory process in which universal and national elements are constantly combined, negotiated and redefined.

MATERIALS AND METHODS

The article is based on a socio-philosophical and cultural approach. The methodological foundation includes comparative analysis, system analysis, hermeneutic interpretation and the principle of historicity. Comparative analysis makes it possible to distinguish between positive and negative aspects of globalization. System analysis helps to reveal the interconnection of culture, information, education, ideology, science and social institutions. Hermeneutic interpretation is used to understand national culture not only as a set of external customs, but also as a living system of meanings, values and symbols. The principle of historicity

allows us to evaluate cultural transformation as a process that develops in specific historical conditions rather than as an abstract and universal scheme.

The theoretical basis of the article is formed by works on globalization, cultural identity, national identity, cultural diversity and network society. Appadurai's concept of global cultural flows is used to explain how ethnoscaples, mediascaples, technoscaples, finanscaples and ideoscaples influence imagination and identity [3, 33-36]. Tomlinson's analysis of globalization and culture is useful for understanding why cultural closeness and cultural distance are changing in the modern world [4, 9]. Castells' theory of the network society helps to interpret the increasing role of information flows, digital platforms and communication networks in the transformation of cultural life [5, 407]. In addition, UNESCO documents emphasize that cultural diversity should be treated as a resource for dialogue and sustainable development rather than as an obstacle to modernization [6, 11].

RESULTS AND DISCUSSION

The first major tendency is cultural standardization. Globalization creates common standards of consumption, entertainment and everyday behaviour. People in different parts of the world may watch the same films, listen to similar music, use the same digital platforms, wear similar clothes and prefer similar brands. Such standardization is supported by the global market and by the speed of information exchange. It can simplify communication and create a sense of belonging to the wider world, but it can also weaken the symbolic boundaries of national culture. When cultural products are consumed passively and without critical reflection, the individual may gradually lose sensitivity to native language, national art, historical memory and traditional moral criteria.

The second tendency is cultural hybridization. Globalization does not always destroy local culture; often it creates new mixed forms. National traditions may be reinterpreted through modern design, digital media, tourism, education and creative industries. For example, traditional music can be presented through contemporary arrangements, national crafts can enter global markets, and local holidays can be promoted through international cultural events. This proves that national culture is not a frozen museum object. It is a living system capable of renewal. However, hybridization becomes productive only when it is based on knowledge of one's own heritage. If local culture is poorly understood, hybridization may turn into imitation and loss of meaning.

The third tendency is the intensification of information risks. In the global information space, news, images and opinions spread very quickly, often without sufficient verification. Mass media and social networks can inform and educate society, but they can also spread fear, aggression, moral indifference and manipulative narratives. The danger is not only in false information, but also in the replacement of deep thinking by fragmentary impressions. Castells argues that in network society the power of flows becomes a decisive factor in social organization [5, 442]. Therefore, information culture and media literacy are now necessary conditions for protecting national cultural consciousness. A society that cannot critically evaluate information becomes vulnerable to ideological pressure, moral confusion and external manipulation.

The fourth tendency is the transformation of language. Language is one of the main carriers of national culture. Through language, a nation preserves its worldview, memory, humour, ethics, aesthetic taste and historical experience. Globalization increases the need to learn foreign languages, especially English, because they provide access to science, technology, business and international communication. This is a positive opportunity. Nevertheless, the prestige of foreign languages should not lead to the weakening of the native language. When young people unnecessarily mix foreign words, slang and simplified expressions into everyday speech, language may gradually lose its expressive richness. The healthy model is not linguistic isolation, but balanced multilingualism: mastery of foreign languages together with deep respect for the native language.

The fifth tendency is the changing structure of identity. In the past, identity was largely formed through family, neighbourhood, school, nation, religion and local community. Today, a person may simultaneously belong to several symbolic spaces: national culture, global youth culture, professional networks, online communities and consumer groups. Stuart Hall argues that identity is not a fixed essence, but a process of positioning within changing social and cultural contexts [8, 4]. This does not mean that national identity disappears. Rather, it must become more conscious, reflective and open to dialogue. A strong national identity

is not based on hostility toward others; it is based on knowledge of one's own history, moral responsibility and respect for cultural diversity.

The sixth tendency is the growing role of education in cultural protection. Family and community remain important, but in the age of global media they are not sufficient by themselves. School, higher education, libraries, museums, cultural centres and digital educational platforms must develop the ability of young people to understand both national heritage and global civilization. Education should not limit itself to memorizing facts about culture. It should form cultural competence: the ability to compare values, interpret symbols, respect tradition, communicate with other cultures and make independent moral choices. UNESCO stresses that intercultural dialogue is possible only when cultural diversity is connected with equal dignity and mutual understanding [6, 40].

The seventh tendency is the need for spiritual security. Spiritual security means the ability of society to protect its moral foundations, cultural memory and humanistic ideals under conditions of external pressure and internal weakness. The internal risks are no less important than external ones. Corruption, bureaucratic indifference, irresponsibility, narrow materialism and the weakening of social trust can damage national culture from within. If public institutions do not serve justice and the common good, appeals to tradition may remain only formal slogans. For this reason, cultural policy should be connected with social ethics, rule of law, public responsibility and the real participation of citizens in cultural life.

The eighth tendency is the reinterpretation of national culture as a factor of development. In the past, tradition was sometimes viewed as an obstacle to modernization. Today, this view is too narrow. National culture can become a resource for sustainable development, social solidarity, creative economy and international reputation. Tourism, traditional crafts, national cuisine, literature, music, architecture and festivals may contribute to economic life while also strengthening identity. However, commercialization should not reduce culture to a simple commodity. The task is to combine cultural promotion with authenticity, research, education and ethical responsibility.

In the case of Uzbekistan, the preservation of national culture requires a balanced strategy. First, the Uzbek language and literature should be actively developed in education, science, media and digital technologies. Second, the cultural heritage of ancestors should be studied not only ceremonially, but analytically and creatively. Third, young people should be taught to use global information resources critically. Fourth, national traditions should be adapted to contemporary life without losing their ethical essence. Fifth, intercultural dialogue should be developed on the basis of confidence in one's own culture and respect for other peoples. Anthony D. Smith emphasizes that national identity includes common memories, myths, symbols and values that unite a community across generations [7, 14]. Therefore, the transformation of national culture should preserve continuity between the past, present and future.

It is also important to distinguish between openness and dependency. Openness means learning from the achievements of world civilization, participating in scientific and cultural exchange, and improving national institutions. Dependency means uncritically accepting external models and losing the capacity to define one's own priorities. The future of national culture depends on the ability to select, interpret and transform global influences according to national interests and universal human values. In this sense, globalization is not only a threat; it is also a test of cultural maturity.

CONCLUSION

The transformation of national culture in the era of globalization is a complex, multidimensional and contradictory process. Its main tendencies include standardization of everyday life, hybridization of cultural forms, intensification of information risks, transformation of language, pluralization of identity, growing responsibility of education, the need for spiritual security and the use of cultural heritage as a factor of development. These tendencies show that national culture cannot be preserved by isolation. It can be preserved only through conscious renewal, critical thinking, strong education, active language policy, moral responsibility and creative participation in global cultural dialogue.

For Uzbekistan, the strategic task is to harmonize global openness with national continuity. This requires strengthening the role of the family, mahalla, educational institutions, cultural organizations and media in transmitting values to the younger generation. It also requires the development of digital content in the native language, support for national art and literature, research on cultural heritage and systematic media

literacy. A nation that knows its cultural roots can enter the global world confidently. A nation that loses its cultural memory becomes only a passive consumer of external meanings. Therefore, the preservation and development of national culture is not a secondary cultural issue; it is one of the foundations of social stability, moral development and national independence.

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