



ARTICLE ON FURTHER STRENGTHENING OF THE GROWTH OF NATIONAL IDENTITY IN THE CONDITIONS OF MODERN GLOBALIZATION

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***Annotation.** This article emphasizes the problems of enhancing the growth of national consciousness as a response to the deepening of globalization processes in the world community. It is shown that the only way to preserve one's culture, traditions and customs from universalization and depersonalization is the desire to preserve and enhance them.*

***Key words:** globalization, nation, culture, civilization, national identity, national consciousness*

The emergence of the phenomenon of globalization was due to economic factors, due to which this phenomenon for some time remained financial-economic in content. Hence, all social spheres are interdependent, and all processes and phenomena, arising in one of them, smoothly or intermittently “flow” and invade other spheres, globalization was no exception and quickly manifested itself in many other spheres, becoming essentially new reality. In some cases, globalization has become a factor in improving life, in others it has created many challenges, thereby demonstrating its ambivalence, confirming that its potential will allow for a long time to be not just a determining, but rather a detonating factor in the world order [3, 8-21].

Within the framework of the stated topic, it is important for us to determine whether globalization can influence national identity, which has always depended on the specifics of a diverse historical reality, that is, it has always taken a specific historical form. There is no consensus among researchers on this matter. The voices of those who believe that there is not the slightest reason to fear that globalization is destructive for national consciousness sound especially confident; rather, on the contrary, globalization is a factor in the aggravation of national self-awareness, the result of which is a hypertrophied national self-awareness.

Thus, Kh. E. Marinosyan doubts: Will in the foreseeable future the world order of sovereign national states “give way to the world order of a global community of nations open to each other”, evolving into “global democracy”, “global civil society”, or “global village”. " It's hard to believe that if only for the reason that the entire history of mankind, colossal scientific and technological progress,

unprecedented power over nature have not taught humanity to build the interpersonal, socio-political and natural space of its own habitat and relationships on the basis of reason and moral preferences. Moreover, you need foresee the immediate and long-term consequences of your actions” [2, 6-7].

At present times, many concepts are used with different meanings. This also applies to tradition. It is not only what preserves the chain of times, its continuity, but also a kind of illusion of liberation from the problems generated by an increasingly complex world, it is a form of struggle, opposition to the alien, new, solving new problems using old methods (because this is more familiar, easier, requires less effort and creativity). In such illusion there is a clearly expressed passivity and static nature of tradition, which collides with the dynamism of modernization processes. Despite the fact that it is being updated, modernized, and imbued with new content, including universal content, let us allow ourselves to express the idea that it is always, as it were, provincial, since it never completely surrenders to the flow of life. It is a rare tradition that stands at the height of the changes taking place. In addition, we should not forget that with all the adaptation, grinding, mixing, any uniqueness and individuality, and especially those with the properties of tradition, do not fit into the framework of the whole.

The conditions of modern life have led to the emergence of certain forms of social adaptation - in the form of self-isolation, adaptation, merger, absorption, etc., to which national identity reacts accordingly. Let us make an attempt to present some typology of forms of reaction of national identity. When life in a foreign environment is carried out through the recreation of the familiar national world an enclave way of life through the preservation of traditional institutions with the help of which there is a slow process of getting used to a foreign environment. National self-awareness does not experience extreme shocks, living in its own narrow world, but when going outside it undergoes strong changes.

Consequently, globalization, having ensured freedom of movement and destroyed ethno-cultural isolation, has given rise to many problems, primarily the problem of the so-called transit state. The essence of this problem is that in the conditions of the destruction of territorial barriers, neither society as a whole nor an individual person can get rid of the feeling of a certain marginality, inevitable exclusion. The external manifestation of this state is transit nationalism: on the one hand, in a society whose former ethno-cultural isolation has been broken, there is a rise in nationalism, and on the other hand, those who arrived in this society are trying to protect their identity, which has suffered from costs globalization, through the compensatory mechanism of national self-awareness.

The explanation for this seemingly impossible simultaneity of the exacerbation of nationalism should be sought in the instability generated by globalization. The fact is that globalization destroys confidence and stability, depriving people of the opportunity to live as before, to live according to previously prescribed rules. In the context of globalization, the ineffectiveness of democratic institutions suddenly appears, which are subject to anarchic attacks, and all radical changes are accompanied by anomie.

Undoubtedly, in the first time, methods of compensating for the costs of globalization cannot be flawless and effective. It is the lack of permanent effectiveness that makes us talk about “false” and “true” nationalism. By confining himself to his national a person distances himself from everything that does not coincide with his nation, and thereby further narrowing his possibilities and deepening his uncertainty. Only true nationalism opens a person to innovation and universalism. Everything that is said about the need to protect the national and its co-development with the foreign looks convincing and simple in mental constructs, but in practice everything faces an innumerable number of problems, subtleties, and nuances that do not fit into these constructs, which have a high degree of generalization. It is difficult to disagree with the words of N.A. Berdyaev: “The work of thought on the problem of nationality must first of all establish that the opposition of nationality and humanity, national plurality and pan-human unity is impossible and meaningless. Nationality is an individual existence, without which the existence of humanity is impossible... and nationality is a value created in history... The establishment of perfect brotherhood between people will not be the disappearance of human individuals but the affirmation of national individualities. Nationality cannot lay claim to exclusivity and universality; it allows other national individuals and enters into communication with them” [1, 181].

We must not forget that national identity carries with it the burden of the past, the present and elements of the future. Furthermore, the national space itself, which forms national identity, is far from homogeneous, if only because of the division into mono-ethnicity and multi-ethnicity. The more varied the national geographic picture, the closer the region is to the borders of civilizations, all kinds of junctions and contacts, which largely explain the diversity of social, national, economic and cultural forms of development, the more complex the process of formation and transformation of national identity. Hence, they develop from national foundations. At the same time, in conditions of comprehensive integration, the national invariably comes into contact not only with the foreign, but also with the state, regional, political, geopolitical, etc. The contradictory nature of such contacts gives rise to

conflicts greater than the national one, although this does not exclude conflicts within it.

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