

RESEARCH ARTICLE

Cultural Identity and Manipulation Of Consciousness In The Process Of Globalization

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Abstract

This article analyzes the problems of changes in cultural identity and manipulation of consciousness in the process of globalization. Today, as a result of the sharp increase in information flows, the widespread dissemination of digital technologies, and the strengthening of mass communication media, opportunities to directly influence the worldview and value system of members of society are expanding. The article analyzes the essence, causes, and consequences of these processes and highlights the main directions of protecting national cultural identity.

KEYWORDS

Globalization, cultural identity, manipulation of consciousness, information flow, value system, mass media, digital technologies, spiritual security, national identity, cultural transformation.

INTRODUCTION

Globalization processes are fundamentally changing the social, cultural, and information space of the modern world. As a result of the rapid development of digital technologies, the expansion of mass media, and the integration of communication networks at the global level, the boundaries between different cultures are becoming increasingly weakened. On the one hand, this accelerates the processes of cultural exchange and mutual enrichment, while on the other hand, it creates new risks and threats to the preservation of national cultural identity. Today, cultural identity acquires important significance not only as a set of historical traditions and values, but also as a criterion of society's self-awareness, preservation of its identity, and determination of its place in global processes. At the same time, as a result of the expansion of the information space and the development of various mechanisms influencing consciousness, the possibilities of consciousness manipulation are also increasing. This situation may have a significant impact on the views,

values, and behavior of members of society.

Main part: In the era of globalization, the issue of national culture appears as a specific, complex, and multi-layered process. Before approaching this issue, it is important to clarify the content of the concept of "national culture." In modern scientific views, national culture is often interpreted as a set of values, traditions, language, style of thinking, and symbolic systems characteristic of a particular people or ethnic unit. Therefore, understanding culture through national frameworks such as "French culture," "German culture," and "Uzbek culture" has become a common scientific-intellectual approach. However, this approach has not always existed historically.

The formation of the concept of national culture is closely connected with the processes of European modernization and has an important theoretical basis in Johann Gottfried Herder's philosophy of history. In his views, culture is interpreted as an

expression of the spirit of a particular people. Later, this idea was developed by representatives of Romanticism — Friedrich Schleiermacher, Novalis, Friedrich Schlegel, and Georg Wilhelm Friedrich Hegel — and the concept of the integral connection between culture and nation was formed. By the modern era, national culture was consolidated not only as a theoretical concept, but also as a real socio-political phenomenon. In the process of the formation of nation-states, the tendency to align political borders with cultural borders intensified. As a result, the state began to see itself not only as a political structure, but also as the representative of a certain cultural unity. This situation fundamentally distinguishes modern-era states from previous historical periods, that is, from premodern societies.

In premodern societies, culture was not limited to a single national space, but existed in different forms on the basis of social stratification. For example, there was a great difference between the culture of the aristocratic stratum and the culture of ordinary people — peasants — and they often developed separately from each other. These cultures intersected only at certain symbolic or official levels. From this point of view, in the process of globalization, national cultures are experiencing an even more complex transformation. On the one hand, global information flows and processes of cultural exchange are bringing national cultures closer to each other, while on the other hand, the issue of preserving their uniqueness is becoming an urgent problem. Therefore, today national culture is regarded both as a phenomenon with historical roots and as a dynamic phenomenon constantly changing under the influence of modern global processes.

The processes of producing, distributing, and consuming cultural symbols in the conditions of modern globalization are closely connected not only with cultural exchange, but also with certain power relations. Although these relations are not as openly visible as in the spheres of politics or economics, the existence of mechanisms of power and influence in the sphere of culture is becoming increasingly evident. This process is especially clearly felt in the system of mass culture production. Today, the main subjects producing cultural products are not nation-states, but transnational corporations (TNCs). The geography of their activity is broad, and their sources of capital are also spread across different regions. Although most TNCs operating in the cultural sphere are registered in the United States, cultural production centers in Western Europe and Asia are also forming a strong competitive environment.

At the same time, the United States appears not only as a major supplier of cultural products, but also as one of the largest consumers on a global scale.

Imported cultural products that enter a local cultural environment are usually reinterpreted on the basis of the values, traditions, and social norms of that society. In this process, they partially change their original content and adapt to the local context. From the point of view of the philosophy of culture, this phenomenon can be interpreted as “the ability of national imagination and creative reworking.” That is, society does not passively accept cultural elements entering from outside, but actively reshapes them.

The interpretation of cultural globalization as “Westernization” is also one of the widely discussed issues. According to this approach, the main cultural flows move from the conditional “North” toward the “South.” However, modern studies show that this process is not one-directional; on the contrary, cultural influences have the character of mutual exchange. In recent decades, the penetration of the culture of the “South” into the “North” has also intensified significantly. This process is clearly manifested not only at the symbolic cultural level, but also in the practices of everyday life. Migration processes and demographic changes can be indicated as the main reason for this. Millions of migrants who have moved to industrially developed countries are significantly changing the cultural landscape of these societies and forming new cultural diversity. As a result, in the conditions of globalization, relations between cultures appear as a complex, multi-directional, and constantly changing process, which includes not only cultural exchange, but also the transformation of identity and social structures.

It should be especially emphasized that in the conditions of modern globalization, demand and supply for cultural products are determined not only by migration processes, but also by the changing cultural needs of the local population. That is, global cultural exchange is not a one-sided process, but a phenomenon integrally connected with the internal needs, interests, and transformations in the value systems of societies. From this point of view, it is appropriate to interpret the formation of the global cultural field not in the categories of contradiction or sharp competition, but as a process of mutual influence and mutual change. Because when different cultures enter into dialogue with one another, they not only influence each other, but also reshape their own internal structure.

Interpreting the process of forming the global cultural space only as cultural and ideological hegemony based on consumerism is also a one-sided approach. In some theories, this process is explained by the dominance of Western culture, and various resistance movements, including religious or ideological currents, are cited as examples against it. For example, in some approaches, such resistance is associated with concepts such as "Islamic fundamentalism." As a result, global cultural processes, on the one hand, strengthen integration, while on the other hand, lead to the emergence of various cultural contradictions and alternative cultural directions. This situation should be understood not only as a clash between the Western consumerist cultural model and the cultures opposing it, but as a complex and multi-layered cultural transformation. Because in the process of globalization, cultures not only oppose one another, but also change one another and give rise to new hybrid forms.

The concept of "national culture" is also closely connected with the socio-political and cultural processes formed precisely in the modern era. The modern state strives to ensure national unity by forming a single communicative and symbolic space within its territory. In this process, state institutions strengthen cultural uniformity and try to balance internal differences. At the same time, these institutions also maintain cultural and communicative boundaries between different states. As a result, the nation-state appears as the main structure ensuring the relative correspondence of political and cultural spaces. However, with the development of the modern era, these functions of the state are gradually changing. As a result of the widespread dissemination of new information technologies, the activities of transnational corporations in the cultural sphere, and the strengthening of global communication networks, the traditional boundaries of cultural sovereignty are narrowing. This requires reconsidering the relationship between national culture and the global cultural space.

Today, humanity is experiencing an extremely rapid, complex, and constantly changing historical period. This period differs fundamentally from previous stages of social development, because technological, social, and information processes have accelerated to an unprecedented degree. Therefore, statesmen and political figures, philosophers, sociologists, and journalists interpret this period with different names. Some call it the "age of high technologies," others the "era of thought" or the "age of total informatization." All these

definitions contain a certain degree of truth and illuminate various aspects of modern life.

However, most researchers interpret this period most often as the "era of globalization." This approach is justified in terms of its content and is explained by the fact that today all humanity can become aware in a very short time of an event that has occurred at any point in the world. That is, modern information and communication technologies are uniting humanity into a single information space and further strengthening global interdependence.

The phenomenon of globalization today is regarded not only as a scientific theory, but also as an important characteristic of real social life. It expresses the transformation of economic, political, cultural, and ecological processes into a global system closely interconnected with one another. At the same time, globalization is also causing problems at the national and regional levels to gradually turn into problems of global scale. Therefore, in the conditions of globalization, humanity is facing not only new opportunities, but also new challenges and risks. This requires every society to reconsider its development strategy, to take an active and conscious position in the information space, and to harmonize national interests with global processes.

Conclusion

In conclusion, globalization processes are deeply penetrating all spheres of human life and strengthening economic, political, cultural, and information ties between societies to an unprecedented degree. On the one hand, this process expands opportunities for development, openness, and integration, while on the other hand, it creates new challenges for national culture, cultural identity, and spiritual values. Analyses show that in the conditions of globalization, cultural processes are developing not in only one direction, but on the basis of mutual influence and mutual change. As national cultures integrate with the global cultural space, they undergo the process of preserving their uniqueness and adapting to new conditions. At the same time, manipulation of consciousness, the intensification of information flows, and transnational cultural influences are making the issue of spiritual security urgent in societies. From this point of view, preserving national cultural identity, developing information culture, forming critical thinking, and strengthening spiritual immunity are considered among the important tasks. In general, for successful development in the process of globalization, it is necessary to ensure a balance between

national values and global trends and to form an open and competitive society while preserving cultural identity.

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