

THE PROBLEM OF SOCIOCULTURAL IDENTITY IN THE ERA OF NEOGLOBALIZATION

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Abstract:

This article explores the transformation of sociocultural identity in the context of neoglobalization. Special attention is given to the contradictory nature of global integration and cultural fragmentation, as well as the phenomenon of "redefining" identity in the digital age. The work emphasizes the importance of preserving cultural diversity amid the homogenizing tendencies of global space.

Keywords: neoglobalization, identity, culture, globalization, locality, sociocultural transformation.

Introduction

The modern world is witnessing a transition from the classical model of globalization to a more complex and contradictory process referred to as neoglobalization. This new stage is characterized by simultaneous trends of universalization and localization. As Ulrich Beck stated, "Globalization is not merely an expansion of markets, but a profound transformation of lifestyles and self-awareness" (Beck, 2000, p. 44).

While traditional globalization sought to create a uniform global space, neoglobalization reveals increasing tension between global flows and local identities. The crisis of identity in this context becomes not only a cultural, but also a political and existential challenge.

Sociocultural Identity in the Conditions of Neoglobalization. Identity is not a static entity but a dynamic, socially constructed process shaped by memory, values, and historical experience. Alain Touraine emphasized that "identity is not what we have, but what we create through interaction with others" (Touraine, 1999, p. 112). Neoglobalization intensifies this process: under the influence of global media and transnational networks, cultural symbols are increasingly split between reality and virtuality. Manuel Castells describes the rise of the "network society," where identity is formed within a fragmented space of information flows (Castells, 2000, p. 377).

A key outcome of neoglobalization is the emergence of hybrid identities — combinations of local traditions and global cultural forms. This phenomenon is especially evident among urban youth, diasporas, and multicultural communities.

As Homi Bhabha noted, "Culture is no longer a closed system; it is formed in the space of intersection, hybridity, and translation" (Bhabha, 2001, p. 5). Yet such hybridity often comes with the risk of cultural simulation. Jean Baudrillard warned that "simulacra replace reality by displacing the authentic" (Baudrillard, 1995, p. 12). The loss of authenticity in favor of stylized, commercialized representations of culture leads to a deepening identity crisis, especially in societies undergoing rapid modernization and urbanization.

One of the most significant factors affecting identity in the neoglobal age is international migration. According to UN data, the number of international migrants exceeded 280 million by 2020. This phenomenon brings both cultural enrichment and identity disorientation.

Second-generation migrants, in particular, often face the challenge of navigating between traditional family values and the liberal norms of their host societies. The result is a complex, sometimes conflict-ridden sense of belonging.

Cuban philosopher Fernando Ortiz introduced the concept of "transculturation" — a process where individuals are not simply assimilated into another culture but simultaneously lose, acquire, and create cultural elements.

The emergence of digital technologies has created a new form of identity — networked or digital identity. Social platforms such as Facebook, TikTok, and Instagram have become arenas for self-expression, group formation, and cultural production.

This leads to the rise of "liquid identity," as described by Zygmunt Bauman, where people continuously shift between roles and identities depending on the context. While this flexibility opens up creative possibilities, it also fragments the self and dilutes stable markers of cultural belonging.

In the face of identity challenges, education becomes a key tool in preserving and cultivating sociocultural identity. Governments and NGOs have launched initiatives aimed at promoting national history, indigenous languages, and cultural heritage. In Uzbekistan, for instance, national programs aim to revive traditional crafts, music, and language education. In Japan, the concept of "cultural patriotism" encourages youth to engage with native culture without rejecting global openness. Such policies illustrate that identity preservation is

compatible with participation in global society — provided that there is a balance between adaptation and rootedness.

Postmodern thinkers such as Jacques Derrida, Jean-François Lyotard, and Gilles Deleuze argue that identity is not a fixed essence but a process of becoming. Deleuze wrote: "Identity emerges in movement, in the flow of differences, not in the closure of forms" (Deleuze, 1998). This philosophical view helps reframe the identity crisis not as a loss but as an opportunity for creativity, innovation, and new syntheses. In the neoglobal age, identity is best understood not as a return to purity, but as a continuous negotiation of meaning.

Central Asia offers a compelling example of identity transformation under neoglobal conditions. Countries such as Uzbekistan, Kazakhstan, and Kyrgyzstan are simultaneously reconnecting with traditional roots and engaging global media and digital culture. Youth in these countries wear national dress on holidays, while consuming global pop culture online. Traditional epics and crafts are being digitized and shared through modern platforms. This shows the possibility of what may be called "re-rooted cosmopolitanism."

Conclusion. The problem of sociocultural identity in the era of neoglobalization reflects the broader tension between the local and the global, the authentic and the hybrid, the rooted and the fluid. Rather than resisting globalization entirely, societies must seek to redefine it as a space of pluralism and dialogue. Future strategies should aim to protect cultural diversity, support educational and cultural initiatives, and promote ethical frameworks that respect identity in all its evolving forms.

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