

**"STRATEGIES FOR MAINTAINING CULTURAL IDENTITY IN UZBEK-
ENGLISH SUBTITLE TRANSLATION IN GLOBALIZATION ERA"**

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Abstract: The article deals with the problem of identity preservation. The author's understanding is given identity as a certain stability of socio-cultural, civilizational, national and individual characteristics and their self-identity, which makes it possible to answer the questions posed to each person: who am I and who are we. It is proved that In the era of globalization, the emerging problem of identity implies, first of all, personal identity, that is, the formation of stable ideas in a person about himself as a member of society, as well as a cultural identity that gives the people a sense of self-identity, giving them the opportunity to find their place in the interethnic space.

Keywords: identity, homogenization, globalization, culture, values, nation.

In the process of its entire development, mankind has always faced an alternative choice - morality or immorality, energy or ecology, liberalism or traditionalism. And at this moment in history, in the era of globalization, humanity will again have to make a choice: to finally submit to global processes and at the same time accept other people's values, or still try to preserve and pass on to subsequent generations their own, because at the information stage globalization, the key position is occupied by the problem of preserving national identity.

As a result, in the modern world, the problems of national identity and national interest in the context of general globalization come to the fore both for researchers and politicians. Character- main features of the global transformations of modern humanity are the emergence new values and guidelines. More and more relevance is acquired by new world ideas of global economy, integration of cultures, etc. The more globalization processes penetrate into national cultures, the stronger



nations strive to protect their internal components such as language, religion, traditions, culture. That is, in the era of global reconstruction is the most pressing problem national identity, which are directly related to the desire of peoples to self-determination and identity in the modern world, with the desire to defend and preserve their identity. After all, the on going processes of globalization, invading the patterns of national cultures that have been developing for centuries, entail interreligious, interethnic tension, which sometimes results in into conflicts that bring many innocents human sacrifice. Unfortunately, at present time separatist ideas and interethnic Conflicts have become one of the main problems of the modern world. Quite often the cause conflict are ethnic and religious differences, since one of the main features separation of people and nations does not even serve as much ethnicity as differences in religions. It is religion that is as one of the key factors hindering ethnic assimilation and themes most conducive to the preservation of cultural identity. But that's just one side medals, on the other hand, the process of globalization in the field of culture is able to dynamically proceed only in the form of international interaction, taking into account the peculiarities cultures and religions of different peoples. As past experience shows, quite often tensions in society and armed clashes are ethnic in nature, but if, in addition to ethnic, there are also religious differences, then armed conflicts are still more acute character . In English, as well as throughout the world, by the beginning of the century manifested itself as a crisis of both individual and collective identities. This was facilitated by the destruction of a large number habitual norms, the illusory nature of social processes, the complexity of integrating the past and future, various communication flows and systems of social interaction both on individual as well as collective levels. At this stage, one can observe the appearance individuals as well as groups of people for whom characterized by a "blurred identity", or, as it is otherwise called, polyidentity, whose consciousness is fragmented, and they are no longer able to answer the question: "who are they are?" - clearly. Speaking about the problem of identity, it is necessary to define the concept of "identity". There are many definitions of identity. In the most general form, under the identity (from Latin *identifico* - I identify) accepted understand a certain stability of socio-cultural, civilizational, national and individual characteristics and their self-identity, which makes it possible to answer the questions put before each person questions: who am



I and who are we. In the era of globalization the emerging problem of identity implies, first of all, personal identity, i.e. the folding of stable a person's ideas about himself as a member of society, and cultural identity, which gives rise to a sense of self-identity among the people, giving him the opportunity to find his place in the international space. In other words, the basic element of identity any nation is a certain semantic integrity, which is perceived as nation characteristics. It is this integrity causes the connection of the entire system into a single whole. Thus, it is impossible to change an identity without changing its main idea. However, if blurring occurs "main idea", no identity is able to resist. Exploring this problem, E. Toffler wrote that in the modern world "... millions of people are searching for their identity or some kind of magical remedy that help them regain their identity, would instantly give a sense of closeness or ecstasy would lead them to a "higher" state of consciousness." Many people have lost their identity, their "I", even though they have a huge selection of potential sources of identification, identifying themselves with someone or something. The definition of identity has taken a central place in the studies of E. Erickson. According to him, the most important role in the process the formation of identity is played directly by the relationship of a person to the environment his social environment. During this process, the increasing variety of social experience, including recognition and appreciation by others, personal qualities are developed due to the cultural means that the individual receives from the cultural set of his social circle, thereby equating to the rest of his members, but at the same time retaining its originality. As a result of a change in the sociocultural conditions of the existence of the individual, the former is lost and the need to form a new one occurs. identity. Sometimes this leads to strong personality perturbations and even to "losing yourself" as an extreme expression of the phenomenon of loss of self-identification.

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