FEATURES OF YOUTH ALIENATION FROM NATIONAL IDENTITY IN CONDITIONS OF GLOBALIZATION

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Abstract. The article scientifically substantiates the features of youth alienation from their national identity in the context of globalization. In the course of historical development, there was a gap between generations, but in the end, young people chose the path indicated by experienced people and achieved their goal. The previous generation sometimes disapproved of the previous generation. The family environment played an important role in this process. However, it would be expedient if the content of moral education in the family, school and work collective complemented each other. Such an attitude gives more effective results in the spiritual and moral education of young people.

Keywords: youth, national identity, alienation, family, neighborhood, educational institution, spiritual and moral education, ideological education.

In the modern information society, the problem of alienation begins with the individual. Because a person with his emotional and mental preparation reacts to the world differently than the average person, and, as a result, differs from society and people. Thanks to the informatization of all spheres and the introduction of new technologies into the life of society, a person received the right to think and act independently, to go beyond the strictly defined rules of society and, thus, entered the first stage of alienation. In traditional society, personal alienation did not occupy a central place. At that time, more and more people got rid of changes in the spiritual and moral context of their relationship with society. In traditional society, there were two main forms of alienation: disobedience to social customs or alienation from accepted religious ideas. Such differentiation can be conditionally divided into two parts: general differentiation and individual differentiation. The change in the image of a person alienated from his identity in the information society belongs to the second type, i.e. to individual variation. Individual differentiation manifests itself in three stages:

Inactive uprising. An inactive rebellion is an internal state in which a critical attitude towards the values of society is not embodied in actions. Passive rebellion is characterized by criticizing one's culture, distancing oneself from it, and looking for alternatives. However, in passive rebellion, protest and criticism never turn into action.

Anomie. Anomia in Greek means chaos. This is the most characteristic case of individual differentiation. This concept was first developed by the French sociologist Emile Durekheim. Anomie is a violation of the value system and the normative system in relation to society in a period of rapid social change, as well as a loss of direction in the behavior, thinking and actions of the individuals that make up the society. American sociologist Robert Merton defines anomie as follows: "Anomie is the inability of a person to achieve the goals set by himself and society, with his generally recognized talent." The abnormal condition itself can manifest itself in different forms:

a) isolation from society. There are two types of insulation. The first is the alienation of a person with disabilities who cannot fit into the society in which he lives, and the second is the alienation of a person who thinks differently, does not adapt to it or does not accept it. It takes a person away from his choice.

b) Lack of communication. The lack of communication is related to the lack of opportunities to share information. Self-restraint and inability to communicate with others leads to alienation. One of the main characteristics of a person living in an information society is his inability to communicate with other people due to global social networks.

c) unreliability. Uncertainty is associated with psychological vulnerability. This state is characterized by the belief that the future of a person is determined not by himself, but by external influences, fate, chance or individual institutions in society.

This state of a person who does not know how to perceive the world around him with his mind, who considers himself incapable of building his own destiny and future and, as a result, losing self-confidence, has always been one of the main themes of the life of society.

d) nonsense. This is the state of turning into the emptiness of his inner world by a person who cannot understand what is happening around him. A characteristic feature of the world of modern novel characters is that a person puts this environment in second place, sees it as meaningless, aimless and empty in front of an environment that considers it useless.

e) Non-ideality. The vector of human ideals is always the future. To have ideals means to connect with the world, to have expectations. This desperate position of the information man, who has no idea of the future, brings him to the level of the supposed ideal.

z) Considering himself useless. People who do not have the opportunity to fully use the possibilities of the information society consider themselves worthless. This situation develops in parallel with the feeling of a person's alienation from his identity.

Suicide. The ultimate limitation of abnormality is suicide. In his 1897 book on suicide, Dürekheim divides suicide into several categories: selfish, traditional, and disordered suicide. Suicide, which occurs when a person cannot adapt to society, is too busy with his own worries - selfish suicide; on the contrary, it is customary for a person to adapt to society and commit suicide according to its rules. For example, in Japanese society, when a person fails, he commits suicide. The second is the suicide of a person who believes that he cannot adapt to social or economic, military-political changes.

In today's information society, the problem of alienation is becoming increasingly relevant. Because information and communication technologies have significantly changed the memory of the human mind. This process is expanding. A person does not store any information in his memory, but in an artificial electronic device (for example, on a flash card). In addition, a large flow of information and freedom of choice threaten collective interests (national, state).

It is very difficult to unite millions and form a common opinion. If we consider externalities, we see that the matter is extremely complex. At present, the leading countries of the world are able to manipulate public consciousness with the help of very sophisticated ideological, informational and technological methods in this area. All this creates serious obstacles to the realization of national identity in societies with weak "moral, cultural and ideological immunity." The fact is that the possible social, ethnic, psychological, cultural and economic consequences of joining the process of "transnational integration" [3, p.344] (J. Habermas) in societies that have not yet reached the "saturation point" of state building have not been studied enough. In historical practice, the transition of mature nations to a form of direct international integration (which modern globalization requires) can be tragic from the point of view of the existence of society. In each case, despite obstacles we can't imagine, they took it. The developed part of the world is not interested in this, and in transnational countries there is no single center that provides these studies. We are for consideration of this conflict. Therefore, the preservation of historical memory and its change based on the needs of the time is in the first place in the implementation of national identity. National and spiritual values underlie the tragic memory. In this regard, the importance of cultural identity should be recognized.

Is there a mechanism that unites traditions and innovations in the sense of national identity? In this respect, Eric Hobsbawm's "traditional invention" theory may make a very interesting impression on us. According to him, in every historical period, in addition to spontaneous tradition, there is also an "invented tradition" with a special purpose. This can be done on a specific topic or group. The main goal is to create some kind of ritual and formality based on a reference to the past. In this case, the "invented tradition" may not correspond to historical evolution. In this case, too, there is a risk. That is, it is possible to "invent" an "artificial tradition". So any ethnic group deviates from its natural path of development and from its true traditions at a new historical stage. This can be prevented by the initiative of the ethnos itself and its leading part (elite). Therefore, the tradition must be "invented" at the expense of the nation's own internal capabilities. In other words, an ethnic group must constantly update its traditions. E. Hobsbawm states that the "invention of tradition" began to manifest itself mainly in modern times with the emergence of nation-states in Europe [5, p.320]. For example, the English businessman T. Trevor-Ruper writes about Rollins' invention of the "Scottish skirt" in 1733.

True, many do not agree with his opinion, but there are no grounds for his refutation. It can be assumed that the entrepreneur was able to introduce a new element into the traditions of the whole people. This is an "invention" of tradition. Similarly, the "invention" of a false and artificial tradition can destroy a nation [4, p. 120]. Thus, national identity includes political, ethnic and cultural identity.

The Uzbek people have their own thinking, past, future, youth. The youth can always learn from worthy people of our people. It is known that a nation without identity can never produce valuable and useful young people. The national identity of youth can be passed on from generation to generation. National identity is the product of the unique historical development of each nation. A number of socio-political and socio-economic changes that took place in the course of this process did not fail to affect the content of national self-consciousness.

In modern society, the provision of a number of factors, starting from the way of life of people, which are the basis of the spiritual and moral education of young people, prevents it from alienating from its identity. The moral education of young people includes love for the Motherland, protection of natural resources, etc. Such values include: "The basis of moral education is the awareness of national identity. These qualities are formed in the process of forming a person's worldview, which corresponds to the youthful period of a citizen. Self-acceptance is an undeniable fact.

If we take into account that preventing alienation is, in a certain sense, a difficult task in modern times, it becomes clear how difficult it is. Because today there are a number of problems in this area, that is, as the head of our state Shavkat Mirziyoyev said: "It is known that the upbringing of the younger generation has always been important and relevant. But in the 21st century we live in, this question really becomes a matter of life and death.

There is a lot of discussion about who plays the main role in the upbringing of the spirituality of young people - the family, the school or the workforce. Of course, everyone has their own position on this issue. After all, all three locations should work in every possible way to educate young people and form a sense of patriotism in them. That is, all three institutions should be particularly interested in working with young people. For example, Imam Bukhari says: "The child will be Islamic in nature, it depends on the parents and the teacher to fill him with ideas" [2, p. 16].

In other words, finding a common denominator is fundamentally more important and has a dynamic effect. Strange as it may seem in our time, the Internet and other media play a huge role in the spiritual education of young people. Today, from an ideological point of view, it is necessary to make certain adjustments to the state policy to increase attention to the Internet, which plays an important role in the education of young people. Because any indifference and inattention in this area will eventually lead to unpleasant consequences. Especially when raising a child in a family, this can be done correctly. This factor plays an important role in spiritual education. In some cases, the parents are also to blame for the bad behavior of the child. That is, the untimely upbringing and care of the child will ultimately lead to negative consequences.

In conclusion, we can say that many spiritual and moral erosions in the world and in Uzbekistan are associated with insufficient immunity of young people. Consequently, the violation of the moral balance leads to great tragedies. Therefore, it is very important that we raise children on the basis of our traditional and spiritual consciousness, the system of our national and spiritual values.

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