

Eurasian Journal  
of Humanities and  
Social Sciences



## Processes of Globalization and Cultural Universalization

**Azizbek Tojiboyev**

Basic doctoral student  
Namangan State University  
Uzbekistan, Namangan

**ABSTRACT**

This article examines the positive and negative features of national culture in the process of modernization and integration and its impact on the development of national culture.

**Keywords:**

Globalization, culture, history, education, society, popular culture, cultural heritage, values, development.

In today's fast-paced process, one of the great lessons of humanity since the twentieth century has been the spirit of confidence that the environment of confrontation and conflict will have dire consequences and inevitably lead to endless calamities. Achieving interstate, inter-societal and interpersonal reconciliation, confrontation, turning the situation into an environment of cooperation has become a matter of inevitable necessity of the present time and the level of social necessity.

In 1983, the American scientist T. Levitt, in an article published in the Harvard Business Review, and then in 1985, the second American scientist R. Robertson coined the term "globalization". [4.] In Uzbekistan today, on the one hand, the rational use of the advantages of the process of globalization, on the other hand, eliminates its negative effects. A well-thought-out policy is being pursued.

It should be noted that globalization, which has manifested itself in all spheres today, has a history of several centuries. There are

different opinions, especially about its beginning period. Western scholars R. Cobden and J. Bright, for example, attribute its beginnings to economic growth as a result of increased free trade between countries in the 19th and 20th centuries. According to them, Britain has started the first stage of the wave of globalization with its maritime, industrial and financial power. The next phase of globalization began in the late 1970s with revolutions in computer science and telecommunications. In general, Western scholars have analyzed the beginning of this period in relation to the growth of the world economy.

Especially tonight, when computer technology is on the rise, is a sign of major changes in the education system. The growth of computer technology over the next 70-80 years is a clear proof of this. If the first ABM was created at the University of Iowa in 1937-1942, in 1965 a telephone connection was established between the two ABMs, and in 1974 the term "Internet" was coined. By 1984, 1,000

(thousand) local computers were connected to it, and by 1992, the number of computers connected had exceeded 1 million. In 2010, the number of Internet users in the world exceeded 2 billion. [6.] This development is also reflected in Uzbekistan. According to data released in early 2016, half of Uzbekistan's population has a computer and 10.5 million people are connected to the Internet.

When talking about cultural universalization, it is important to note that there are pros and cons. "Today we live in a very fast-paced, very complex and complex world, very different from the times that humanity has ever experienced. Statesmen and politicians, philosophers and sociologists, commentators and journalists have misinterpreted this period and called it by different names. Some call it the age of high technology, others the age of thinking, and still others the age of general information [1.-B.50.], "Said the first President in his book" High spirituality is an invincible force".

The development of a society is determined not only by its political, socio-economic and spiritual life, but also by changes in the cultural sphere. Especially in the context of globalization, culture is showing its diversity. In this sense, it makes sense to highlight the concept of culture. In the scientific literature, the words "culture" and "culture" are used interchangeably, according to which "culture" in Latin means "cultivation," "processing," and "care." However, the concept of "culture" in ancient times meant "education", "upbringing", "enlightenment". In particular, in the encyclopedic dictionary "Philosophy" the word "culture" (Arabic - "medinal", meaning "urban", "educated") is a specific feature of human activity, which is reflected in nature and relationships. method. The transformation of this concept has anthropological (human) nature and is directly related to human activity.

Culture first comes in two forms.

Material culture is the tools of labor, the skills of human labor, all the material wealth created by man.

Spiritual culture includes the spiritual riches created by human intellect and thinking. Material culture is inseparable from spiritual

culture. Their division is relative, because no material wealth can be created and developed without human intellect, thinking, and mental labor.

There are models of modernization in which the modernization of culture is not hindered by traditionalism, but by success. The fact that modernization has many models depends on the mechanisms used to implement it. In the context of globalization, there are also nationally and culturally developed countries. In particular, Japan, based on the principle of "global thinking, local action", countries such as Singapore, Taiwan and South Korea in Southeast Asia have become highly developed countries, preserving their identity, historical and cultural roots. In particular, in China, for centuries, Confucius's moral views have been accepted by society as a specific code of ethics and adheres to its moral norms. It can be said that the principle was created. In the social sense, modernization involves the formation of an open society with a dynamic social system. This system develops through a legal democratic society based on market relations

The head of our state Shavkat Mirziyoyev said: "The current dangerous and difficult situation has proved that all countries and peoples of the world are interconnected, and that regular dialogue, trust and close cooperation are very important between us." Under such conditions, the process of modernization and integration of the national culture will intensify.

Cultural universalization is really rapidly entering different aspects of our lives.

If we focus on the new changes in our way of life, our traditions, the aspects of our profession that we have reached and sometimes cannot reach, you will not be able to formulate any theory about what stage of culture we are at.

We pay special attention to the dress code. If someone on the street is wearing a normal national dress with a white scarf on their head or a man is wearing a doppia coat, we seem to be worried. Because our ordinary national dress has become a dress that we wear only when we are worried and mourn at

home. Or, if an ordinary Uzbek dress is made of ordinary fabric, it is classified as old-fashioned.

Let's take a look at the maze and answer the question of what culture is.

As a result of the invasion by the Arabs in the Middle Ages, Arabic was formed as the state language in the Mediterranean countries, Khorasan and Movarounnahr.

In the ethnography and ethnoculture of the indigenous people, the convergence of the two peoples and the universalization of Arabic terms took place. As a result, the word culture is still used in our regions as a term to describe a positive standard of living in all areas.

We know from history that in the Middle Ages, the conquest of eastern countries by the Arabs was reflected in the harmonization of Arab culture with the culture of the countries.

We focus on the development of all sectors in Mavorounnahr and Khorasan:

In the field of education, all science is taught in old schools and madrasas and is based on the Arabic orthography.

In architecture, the fact that all the buildings, from mosques and madrasas to the royal palace, are built in the style of a dome testifies to the use of Islamic methods.

If we look at the culture of dress, we also see the imitation of the Arabs in the wearing of shawls.

In the Middle Ages, the scholars of the Eastern Renaissance, although living in Khorasan and Movarounnahr, were referred to by the world as the Arab Renaissance because their writings were written in Arabic.

However, the antiquity of the East includes such a maze, in which, as the first President of our country, "High spirituality is an invincible force", said, Among such historical monuments, a priceless spiritual monument called "Avesto", created almost three thousand years ago in the Khorezm oasis, has a special place. [1.-B.14.]

The West not only presents its scientific and technological achievements to the public, but also exports its popular culture. In this sense, the interaction of different cultures, their synthesis based on universal values, can contribute to the further development of human civilization. As a dominant culture,

Western culture is recognized, and the term culture is essentially a reflection of Western culture, while traditional national culture is defined as an outdated, archaic concept. Thus, "in the process of modernization of the industrial age, the culture of man-made societies has shown itself in accordance with the ideal of development as a symbol of a higher stage of development than traditional cultures. The same situation prevails in the current process of globalization." [7]

Twentieth-century culture has undergone a unique universalization. I.A. Karimov's book, "There is no future without historical memory," reads: "A general of Tsarist Russia named Skobelev wrote: If you do q, it will soon decline." [2] The culture of the Uzbek people has been crushed as a result of the policy pursued by Tsarist Russia against our people for 130 years under various pressures in the socio-economic and cultural life. Instead, there was a mass "Russification" of culture.

Our nationality has declined under the phrase of culturalization in customs and traditions. In addition, there has been a blind follow-up to Western culture. As a result, today there are global problems that cast doubt on the future of life on earth due to the decline of human spirituality. Speaking about the role of spirituality and social morality in human society, the first President of the Republic of Uzbekistan I. Karimov in his book "High spirituality is an invincible force" said: on the contrary, the disregard for original spiritual values poses a serious threat to today's development, human life, the sanctity of the family and the upbringing of young people, and how important it is to combat such attacks, which are spreading like wildfire around the world. is realizing" [1.-P.157.].

Here are some of the ones I found to be interesting:

- Periodicity of cultural universalization;
- assimilation of cultural universalization by hegemonic nations into dependent nations;
- the process of blind imitation and imitation of the culture of groups in countries where some peoples are looking for a spiritually backward culture;

- the condemnation of the spiritually backward culture by the peoples and the process of struggle against it;

There is a great need for a number of demographic sciences that are evolving today in the process of cultural universalization. At the present time, the aggravation of the international demographic situation, the fact that the issue of prestige has become an integral part of the global problems of mankind, is contributing to the rapid development of demographic sciences.

The demographic explosion that has begun to take on a secular scale in developing countries, the demographic decline in economically developed countries, the problems of urbanization and international migration are evidence that the process of globalization has intensified. At the same time, demographic problems are transcending the boundaries of scientific problems and becoming universal problems that determine the survival and development of humanity. Ways and means of solving problems are not the same, there are different solutions in different regions, and some solutions have not yet been developed. Therefore, the practical development of demographic sciences remains one of the priorities of modern science.

#### References:

1. Каримов И. А. Юксак маънавият-енгилмас куч.-Тошкент: Маънавият.-2008.
2. Каримов И.А. Тарихий хотарасиз келажак йўқ. -Тошкент: Маънавият, 1999.-Б. 23.
3. Мирзиёев Ш. БМТ Бош Ассамблеясининг 75-сессиясидаги нутқи
4. Маънавият: Асосий тушунчалар изохли луғати. -Тошкент: Ғафур Ғулом, 2009. -Б.119-120.
5. Воронцов С.Б. Перед лицом перемен: перспективы взаимодействия педагогической теории и практики по решению инновационных проблем современного образования // Педагогическое образования.“Наука”. Научно-методический журнал МАНПО, Москва, 2013. N2. – С.104.\
6. Глобалистика:международный междисциплинарный энциклопедический словарь. - Москва-Санкт Петербург-Нью Йорк, 2006. -С.163.
7. Степин В.С. Цивилизация и культура. -СПб: ГУП, 2011. -С.407.
8. Makhkamov K. O. The need to develop the historical consciousness of youth in Uzbekistan //Учёный XXI века. – 2020. – №. 1 (60). – С. 44-49.
9. Makhkamov K. O. Historical Consciousness: As the Basis of National Social Memory //CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY. – 2021. – Т. 2. – №. 10. – С. 41-45.
10. Содиржонов М. М. БОЗОР ИҚТИСОДИЁТИНИНГ ЭТНИК МУҲИТГА ТАЪСИРИ ХУСУСИДА АЙРИМ МУЛОҲАЗАЛАР //Журнал Социальных Исследований. – 2020. – Т. 3. – №. 6. 2.
11. Содирджонов М. М. Мониторинг вопросов исследования человеческого капитала в этносоциальных процессах и социальные тенденции //Социальная политика и социальное партнерство. – 2021. – №. 6. – С. 447-458.
12. Sodirjonov M. M. TRANSFORMATION OF SOCIAL CAPITAL IN ETHNOSOTIAL PROCESSES //НАУКА И ИННОВАЦИИ В XXI ВЕКЕ: АКТУАЛЬНЫЕ ВОПРОСЫ, ОТКРЫТИЯ И ДОСТИЖЕНИЯ. – 2021. – С. 159-161.
13. Sodirjonov, M.M., 2020. Some Thoughts On The Evolution Of Approaches To The Concept Of Human Capital. The American Journal of Social Science and Education Innovations, 2(08), pp.144-150.
14. Содирджонов М. М. Мониторинг вопросов исследования человеческого капитала в этносоциальных процессах и социальные тенденции

- //Социальная политика и социальное партнерство. – 2021. – №. 6. – С. 447-458.
15. Содирджонов М. М. Значение национальных и этносоциальных процессов в социологическом исследовании человеческого капитала //Общество и инновации. – 2021. – Т. 2. – №. 5/S. 8. Содирджонов М. М. Мониторинг вопросов исследования человеческого капитала в этносоциальных процессах и социальные тенденции //Социальная политика и социальное партнерство. – 2021. – №. 8. – С. 608-621.
16. Содирджонов М. М. Изучение проблем человеческого капитала в этносоциологических процессах //В поисках социальной истины. – 2021. – С. 59-69.