



National And Universal Values In The Process Of Globalization

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ABSTRACT

This scientific article analyzes globalization and its impact on the national culture of society. Specific aspects, elements and foundations of trends arising on the basis of globalization are revealed.

Keywords:

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The category of globalization is, first of all, a system of mutual network connections and communications that have spread across the world, and, if it comes to that, the interdependence of states and the transition to a “global,” planetary (globality) system of world order that is changing in a new manner. Meanwhile, understanding globalization requires the destruction of the distance between people and countries, entry into a transnational way of life, direct (or indirect) participation in the socio-political processes taking place in society and the world.

Globalization processes bring qualitatively new facets and forms to the way of life of society. As theorists of globalization note, this phenomenon has a tangible impact not only on political, economic, cultural and ecological relations, but also on the way of life of each person individually. New modern processes based on anthropocentric ideas also study globalization in connection with the human factor[1].

Today, there are many views in the world that interpret the phenomenon of globalization as a specific process. Most

scientific research in the field of theoretical foundations of globalization was conducted mainly in Great Britain, America and Scandinavian countries.

In the study of globalization, national and universal values, including political processes and interpersonal social relations, such as factors such as humanism, kindness, respect and tolerance, are of great importance.

Here a pertinent question arises, namely, if we compare yesterday with the present era, what has changed in the daily life of man? Humanity has begun to realize that it lives in an atmosphere of cultural diversity. There is a clash with different cultural factors, and if some of them are accepted, then a reflection of rejection begins to form in relation to others. Globalization has introduced various previously non-existent styles and methods of social relations between people. Today, globalists note the formation of intercultural dialogue, which does not recognize either spatial or temporal dimensions. Previously, territorial borders fenced off (and sometimes protected) local societies from the outside world or from alien societies. Today, these

physical limitations practically do not exist, various cultures and processes extend across the globe[2]. In the dissemination of cultures, their mixing and mutual harmonization, the media and migration processes, which include tourism, labor and forced migration, play an important role in the first place.

In conditions of extraordinary cultural diversity and originality, the question is put on the agenda: how should a person behave in social relationships with "other" people? In these conditions, the imbalance between the phenomena of "us" and "others" can turn into a "struggle of all against all" according to the theory of T. Hobbes. After the processes based on these contradictions were subjected to deep analysis by researchers of the law of social categorization, this scientific problem began to acquire even broader significance. In particular, such scientists as A. Galkin and Yu. Krasin emphasize in their works that "while globalization turns the whole world into one single society, people may lose such criteria as "ours" and "foreign". If earlier any realities in a foreign land had almost no meaning for us, today, thanks to modern information tools, we too are becoming full-fledged participants in this reality.

In a broad sense, globalization, regardless of whether it is geographical, cultural, economic or political, being the formation of a single space, is built on the elimination of national borders and the harmonization of time and space. The state will de facto lose its role as a "deterrent" that it played until recently. In addition, the strengthening of international organizations, international non-governmental organizations and transnational corporations in the global geopolitical arena may lead to the loss of sovereignty by states. Scientific and technical progress will lead to an absolutely unimpeded mass movement of human and information flows throughout the world. The widespread spread of globalization is transforming the multi-state world community, which is primary for us, into a single transnational world community – the "Mega-community" (or in

other words, into a "mega-society", "global community", etc.)[3].

According to some research scientists, the world has managed to turn into a single space, which includes a single economic system, single international legal principles, single cultural values and single risk problems. In the context of the development of integration processes on a global scale, the concept of "man is a citizen of the world" is born. It is also appropriate to dwell on the current inseparable connection of cultures. The cultures of different nations influence each other, mix with each other and spread widely. In most cases, this is also connected with the spread of migration processes, mass media and many other factors. A person enters into direct dialogue with people who are alien to him, other cultures. Humanity realizes how pluralistic the world is.

Many consequences of globalization set a new vector of social disagreements (for example, related to immigration) and express the readiness of local communities to defend their territories, traditions, culture and to enter into a kind of battle in the political arena. As a result of these processes, such opposing socio-political and cultural-ideological trends as multiculturalism and fundamentalism have been formed to date.

It should be emphasized that the level of religious and national tolerance is negatively affected by the reality called the "new national question." And at its core is the immigration of people from economically and socioculturally backward countries to the regions of the "golden billion." Of course, immigration growth had been observed before. This became evident mainly in the second half of the 20th century. Receiving states managed this migration flow in one form or another, sometimes assimilating migrants into society, sometimes keeping them under control[4]. And recently, the situation has begun to acquire a completely new form and direction. In many countries, "enclaves" have emerged that are filled with new arrivals. And most importantly, the process of assimilation of new immigrants is now more difficult, and if anything, they are inert in terms

of their desire and efforts to master the language of the host country, to accept the established customs, way of life and culture. This is especially evident among people of other religious confessions. In the states that accept emigrants, new groups of national minorities have begun to form, possessing an ethnic identity, religious and socio-cultural factors, having mastered specific political methods that allow them to protect their rights and interests in their new countries of residence. In particular, conflicts and competition in the areas of production, trade and, especially, in the sphere of relations in the labour market are increasingly growing among the local population and immigrants.

As a result, the relations between the local population and the "outsiders" are increasingly escalating the alarming situation. In some cases, this atmosphere of unrest gives way to intransigence not only in everyday but also in social relations. We can also observe an increase in ruthlessness towards migrants in the activities of radical right-wing, chauvinistic and other parties, which are increasingly strengthening their position in the political arenas of some European countries[5].

For this reason, globalization is confronted with extremely diverse cultures and features in people's everyday lives. How should a person behave in such situations, how should he react? Theoretically, this can lead to a "struggle of all against all", but in practice, this mainly manifests itself in such forms as disagreements on national and religious grounds, etc. And in this situation, only tolerance can be the main factor that will extinguish the atmosphere of disagreement, coordinate social relations and ensure stability in society. At the same time, it is important to educate the younger generation in the spirit of religious tolerance and on the basis of national values.

Today, religious, national and other values, interethnic harmony and the era itself require a deeply thought-out system of organizing propaganda, agitation and educational work among young people and a sharp increase in their receptivity. It is the

sacred duty of every citizen of Uzbekistan to be aware and cautious about such different types of attacks encountered in the process of acute globalization as inciting discord between ethnic groups and taking an irreconcilable position towards representatives of other religions. Among other things, our youth must regard it as their task to be on guard against such risks. There is intolerance towards representatives of other religions and nationalities, the introduction of such destructive ideas as separatism and religious dogmatism into the consciousness of young people, as well as alien, fictitious and sometimes ruthless concepts that do not relate to the true values of our society. Indeed, a lot of practical work is being done among our youth in this area. But we should not forget that a chain is only as strong as its weakest link.

It should also be acknowledged that the presence of the following negative phenomena in our society today that contradict our spirituality is considered a regrettable situation: indifference, irreconcilability, envy, arrogance, disregard for the truth, unhealthy nepotism, localism, careerism, etc. And since we are talking about this, we can cite the following mechanisms for overcoming them:

- freedom of thought and free thinking in society, diversity of ideas (pluralism), creation of an atmosphere for criticism and self-criticism;
- equality in interpersonal social relations, harmony of mutual interests and assimilation of legal and cultural factors;
- strengthening the atmosphere of democracy, openness and transparency;
- creation of healthy and free competitive values;
- achieving an increase in the status of science, education and upbringing in society.

Today, while defending the rule of law and fair civil society that we are building from various hostile ideas and immaterial ills, we must certainly explain to the population, and especially to young people, the true essence of tolerance, interreligious and interethnic harmony, and widely propagate the ideas of good. Sometimes we encounter situations such

as inability to distinguish between concepts of religious, dogmatic or other kind, or their identification for selfish purposes. In order for us to be able to stop such situations, full knowledge, sharp mind and thinking are required[6]. We must further strengthen religious tolerance and interethnic harmony, which permeate our current social life, and, if necessary, enrich it with universal values and cultural factors. Because in Uzbekistan, where representatives of more than one hundred and thirty nationalities and ethnic groups, as well as dozens of religious confessions, live, the creation of a tolerant climate and ensuring interreligious tolerance, interethnic harmony and intercultural dialogue are becoming the most priority tasks.

If we pay attention, the intransigence of people towards each other has become one of the biggest global problems of the modern world. Intransigence, which has risen to the level of collective, institutional and even state positions, undermines the principles of democracy and leads to the violation of individual and collective human rights. Indeed, disagreements and intolerance, which have flared up in many corners and regions of the world, lead to the growing growth of various threats.

It can also be emphasized that the disclosure of the reactionary essence of harmful ideas, ideological, information attacks that contradict our national interests and our way of life, the formation in the consciousness of our youth of the foundations of interethnic

harmony, religious tolerance and a healthy worldview, their education as active citizens capable of living correctly, thinking freely and independently, resisting various spiritual intrusions and threats - these are the urgent tasks facing our society.

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