

THE METHODOLOGICAL PROBLEMS OF THE STUDY GLOBALIZATION PROCESS

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ABSTRACT

This article discusses the issues of studying the methodology of globalization, its emergence and development, features and contradictory nature of globalization. The ratio of national and global, as well as features of accession to the globalization of Uzbekistan.

Keywords: globalization, tendencies towards globalization, inconsistency of globalization, monotony, national and global.

INTRODUCTION

The modern unprecedented development of science and technology has led to the accelerated development of the world community along the path of integration. Modern integration is the basis of the phenomenon of globalization. In other words, globalization is a qualitatively new stage in the development of integration, manifested in all spheres of public life, which threatens the pluralism and diversity of different communities.

Globalization is not a new, recent phenomenon. Although for a long time, that is, until the 80s of the twentieth century. The processes of globalization have been a little-studied area; this does not mean that they have emerged recently. They have a long period of existence. The origins of its functioning appeared in the ancient world, during the first major attempts to conquer the world by strong states.

RESEARCH METHODS

The first ideas about the unity of the universe arose in ancient philosophy then there was still the problem of universal communication, a single humanity. Gradually, the development of knowledge revealed the complex systemic nature of the object under study - the process of globalization. With the emergence of world religions that preach common moral principles, prerequisites appeared on the way to the globalization of culture. Common ideas and common goals led to the formation of a collectivist way of thinking, which later became the basis for the formation of global consciousness. This means that the conditions for the emergence of the process of globalization have always existed: world religions have prepared the consciousness of society for the perception of everything new, concerning the collective and global. The process of

globalization arose in the course of a completely natural process of historical development.

RESULTS AND DISCUSSIONS

Trends towards global changes have been manifested throughout the historical development of mankind. Of course, most of them were of a military nature. But gradually, with the development of history along the path of civilization, economic, geopolitical, ethical, cultural, environmental, linguistic, communication, forms of globalization arose (apparently, new forms of globalization that did not exist until now will still arise). Today they lead societies to certain economic, political and socio-cultural upheavals that transform the social life that has been existing so far. Under the influence of globalization processes all over the world, new important problems arise concerning the future development of not only individual countries or peoples, but also of all mankind. These processes are primarily associated with the emergence of a new quality of socio-economic life of society and with the issue of finding new forms of coexistence in the context of globalization.

The problems associated with the process of globalization exist at the level of all mankind, affecting in general the destinies and interests of all peoples, currently connected by global socio-economic and cultural relations, communication and information systems, embodying new forms of socio-cultural influence.

Unlike other problems that are the object of socio-philosophical sciences, the field of globalization is quite difficult to analyze. However, today it is under close attention of all socio-political and philosophical sciences [1]. At present, there is a need to develop a common methodology that could contribute to understanding and studying the essence of the globalization process. The modern variety of approaches to globalization, of course, complicates its analysis. The line of development of the analysis of globalization appears in a complex and diverse form, in a variety of approaches, points of view, concepts, etc. in relation to solving the problems of globalization. This diversity in the analysis of globalization processes has quite definite grounds, quite clearly arising from the objective history of the study of globalization. The diversity of approaches and studies of the globalization process is in essence a reflection of the diversity of the very trends in the dynamics and development of the globalization process.

The philosophical study of the process of globalization is the highest level of generalization of its features and requires consideration of the object within the framework of epistemology, ontology and axiology. Globalization has a complex structure, which includes different elements and subsystems. To reveal the essence of this structure and the features of its elements, a systematic approach is needed.

The system approach, in essence, is, first of all, the study of the object as a system, the consideration of the object as a whole and at the same time dissected. According to

this approach, the entire system of the globalization process is a complex single systemic whole. This moment is reflected in the concepts of the whole and the element. The essence and features of the system whole are determined by the features of the elements (parts) of the whole. The whole exists through its elements-parts. Between them there is a certain relationship and interaction, which are the basic principles of the system - the whole, ensuring its existence. A part or element by itself cannot constitute a whole as a system. Elements of the system, interacting with each other, determine a certain structure of this object. This object has a certain sequence of its elements. On this basis, the system acts as an ordered system, subject to certain laws. Any system is aimed at fulfilling a specific goal - an action. Through the performance of certain actions, the system maintains its existence. In this case, globalization and its existence is ensured by the functioning of its elements. The system character of the process of globalization as an object of analysis has an internally dialectical and highly dynamic character. Any system, in this case globalization, exists through the manifestation of its contradiction. The contradiction brings the object into an organically integral system form. It manifests the contradiction of integrity and dismemberment, monotonous and diverse. In this case, globalization is the dialectical unity and diversity of being. For example, cultural globalization exists due to the presence of different cultures, that is, a single global culture is possible due to the diversity of cultures of different peoples and countries. Here the dialectic of difference in unity is expressed. We can say that the most viable system of culture, which interacts and mutually enriches with other forms of culture. In this sense, it is compared, compared with other cultures, and on this basis, an internal source or potential for further development is found and set in motion. It is here that the dialectic manifests itself, on the one hand, stability and, on the other hand, the openness of traditional culture to innovation.

At the heart of this process is the movement towards a unified world. In other words, globalization is monotony, consisting of different things. In this process, the inconsistency, the struggle of its constituent elements is clearly expressed: at the same time they presuppose and exclude the existence of each other in a dialectical unity. The question arises, which of its elements has the leading role in this contradictory process? For example, in the unity of global and national, the leading role belongs to the former. But this does not mean that the national is passive in this interaction. In the context of global problems, the national acts as a necessary condition for the functioning of the nation. It is an element of diversity as one. In this sense, the manifold exists through the one. From the point of view of temporal characteristics, globalization expresses the speed, pace of development of social life and the current stage of integration of the world community.

With regard to the process of globalization as a system with a complex structure, its essence is determined by the development of interconnection, mutual influence and

interdependence of all spheres of social life of various countries and peoples. This is the factor that brings into a certain integrity, the system the totality of various phenomena and problems related to the spheres of social life. From this point of view, globalization, including a long chain of global problems, is a complex systemic and dynamic dialectical process with a special structure. Not a single global problem can be understood and solved without taking into account its complex conditionality with other problems.

The studies that were carried out at the end of the last and the beginning of our century led to the emergence of an analysis of the globalization process as a natural and objective phenomenon along the path of society integration. The totality of a huge number of studies of the globalization process has developed a common understanding of the concept of “globalization” and the process of globalization as an objective and natural socio-political phenomenon. In our opinion, “globalization” is a scientific concept that specifically reflects the whole, which is the result of an objective historical process and the interconnection of its various spheres. How such a specific scientific concept of “globalization” in the socio-philosophical literature on the problem under consideration, if approached from a general point of view, can be said to be defined. This concept specifies a more general nature - the concept of integration. The complexity of studying the issue under consideration is also evidenced by the fact that there are many approaches to the problems of globalization. It is defined in different ways: both as one of the stages of social integration, and as a new form of civilization, and as a form of socio-political and economic interconnection [2].

Without particularly dwelling on the definitions of data by different authors, it should be noted that it is necessary to distinguish between the concepts of “globalization”, “globalism” and “globalistics”. In general, the meaning of these categories can be defined as follows: globalization is an objective and natural process of deepening and developing socio-economic and cultural interaction between different peoples and countries. Globalism is, first of all, the activity of individuals, social groups and individual countries along the path of globalization in accordance with their interests. These concepts, although similar in content, they differ in meaning. It should also be noted that the philosophical analysis of globalization involves the study not of the global problems themselves (although this does not exclude the philosophical study of these problems taken separately), but of the most objective and natural process of globalization as a philosophical problem, while global problems are the result of this process. This means that globalization acts as a necessary objective process that has arisen as a result of socio-economic, cultural, scientific and technological development and interaction of various countries and peoples. Global problems are the result of this process. Globalization can also be characterized as one of the stages of modern integration of the social life of different countries and peoples.

Currently, there is a new scientific direction – “globalistics”, which studies precisely global problems in the field of economy, politics, communication, culture, language. Depending on the object of study, political, economic, and environmental global studies are distinguished. Regarding the concept of “globalistics”, there are also different approaches. In this sense, globalistics is most accurately defined by T.S. Kondratieva as “a new interdisciplinary direction designed to bring together achievements in the study of global processes in various fields (economics, sociology, political science, philosophy, etc.) and to identify general trends in the development of human civilization, which was designated at the end of the 20th century” [3].

From a philosophical point of view, the question of the criteria for globality is very important. This is the question of what problems should be classified as global problems and how is their globality expressed? Global phenomena can be called those phenomena on the solution of which future progress, the fate of many countries and peoples depends. The solution of these problems contributes to the further positive functioning of the vital spheres of mankind. In other words, at a certain stage in the development of society, the fate of mankind may turn out to be dependent on the above factors, and their unresolved may lead to negative consequences on a global scale. It should be emphasized that sometimes the global nature of a certain phenomenon may manifest itself after a certain period of time after its occurrence.

The deepening of the interconnection of countries and peoples, the growth of their mutual influence, the change in cultural ideas, the meeting and interconnection, and sometimes the clash of civilizations, the confrontation between tradition and innovation, the desire, on the one hand, for modernism and, on the other hand, for traditionalism in the way of life - these are the key points that constitute the objective content of the phenomenon of globalization. Its subjective side is the actions or activities of the subjects of globalization - people, groups, political parties and states interested in certain of its results, also pursuing their own goals and interests. Features of the results and consequences of globalization can often depend on the nature of personal and social needs, the interests of these subjects.

The difficulty of studying the process of globalization lies in the fact that it is very dynamic, contradictory and has a fast pace of development. It also expresses the relationship of a number of factors: economic, political, ethnic, cultural, ethical, environmental. Without taking into account all these aspects, it is difficult to understand this process. This is important not only from a theoretical, but also from a practical point of view: today all countries and peoples have been "drawn" into the process of globalization. Regardless of their desire and attitude to these problems, they experience the results and consequences of this phenomenon. For this reason, a problem naturally arises before all states and nations: how to adapt, survive and defend themselves in the context of the widespread globalization of society and the individual.

As it was said, one of the main features of globalization is its inconsistency, unevenness and dynamism. This is manifested in the fact that the results and consequences of globalization can be both negative and positive, ubiquitous and sometimes local, unifying or divisive. Globalization can carry creative as well as destructive potential. It can simultaneously lead to the integration of social life and its differentiation. It implies innovation, at the same time tradition, and on this basis it can develop modernization or fundamentalization. Its consequences create conditions not only for suppression, but at the same time conditions under which choices can expand, a new quality of life can be created. Thus, thanks to the dissemination of information about another culture, globalization deepens the interaction and mutual influence of different countries and nations, which contributes to their mutual understanding and development.

At the same time, it can lead to the unification and uniformity of different cultures. It can propagate a monotonous mass culture, while moving people away from the roots of national values and create contradictions, sometimes antagonism, contributing to the emergence of chauvinism or fundamentalism in matters of nationality and religion.

In connection with all of the above, society faces the problem of the appropriate use of the results of globalization, which requires constant consideration of the possibilities and consequences of this process, as well as the protection of their own national interests. Depending on the nature of specific historical conditions, military, political, sometimes economic, or another form of globalization may come first.

It seems to us that the philosophical study of the process of globalization should proceed from the following postulates:

- Globalization is an objective, natural and necessary process; - globalization is an irreversible process: sooner or later all peoples and countries will be under its influence;
- The dynamics of globalization is based on the development of civilization, consisting of the history, culture and values of different peoples taken separately;
- Any globalization implies a difference in the system of unity;
- The process of globalization leads to interdependence and ever closer interaction;
- Any globalization process simultaneously has positive and negative consequences, can carry both creative and destructive potential.

This means, as has already been said, from a philosophical point of view, globalization expresses the dialectical unity and diversity of the being around us. Special attention should be paid to the problem of correlation between tradition and innovation. The world of traditions is not only yesterday. History does not consist only of the past, history is the relationship of the past, present and future. This relationship expresses the gradual development of its development from simple to complex. In this sense,

history is a single, continuous and endless process that develops according to its own objective laws.

Although, from the point of view of the values of the past, the results of the globalization process may seem negative to us, nevertheless, in the interests of the progress of society, there is a constant need to revise and update the tradition in accordance with the requirements of the present. Otherwise, in this case, isolation of tradition and nation may occur, which may lead to totalitarianism or authoritarianism. In relation to global culture, we must not forget that the support of only traditionalism or modernism can lead to a split in the members of society. Because modernism is closer in spirit to the youth, traditionalism, in turn, to the older generation. This factor cannot be ignored, as this can cause misunderstanding between generations or the loss of their relationship. This is dangerous because the role of traditional national values necessary for the functioning of the nation may decrease. The question of what will be the consequences of globalization is connected with the question of its subjective factor. Any form of globalization is both an objective process and the result of the activity of subjects in this direction.

The nature of the consequences of globalization depends on the activities of its subjects, on their level of consciousness, foresight and humanity. Subjects should not interfere with the objective nature of this process. In this regard, the problem arises of developing ways of genuine globalization based on humanism and equal dialogue, taking into account the interests and aspirations of all parties.

It seems to us that the attitude towards the globalization of Uzbekistan should be based on sound conservatism in relation to historical traditional values, as well as on humanism and beneficial, limited pragmatism in relation to modernist values. Work should be carried out along the path of developing a mechanism for the protection of national and traditional values. On this path, both the full acceptance of global culture and the strong defense against it are unacceptable: such a path will not give the desired results.

CONCLUSION

For further cultural and spiritual development of society, it is necessary to choose a democratic form of globalization, the basis of which are universal and progressive modern values that do not destroy our spirituality. It is necessary to rely on the values of democracy, while emphasizing the education and improvement of the core of traditional national and cultural values. It is necessary to constantly study the trends of globalization, and on this basis, develop protection mechanisms and a strategy (if necessary, change them) to improve the above-mentioned values, value choice and value orientation of society. It is not necessary to leave the initiative only in the hands of the subjects of modernization and at the same time contribute to the assimilation of everything progressive that meets the interests and needs of our Republic. With all

this, it is necessary to create conditions for the self-realization of the individual, especially young people, supporting their humanistic pragmatism or other qualities that meet the requirements of modernity. In connection with all of the above, the scientists of Uzbekistan face the task of a comprehensive and constant study of the dynamics, trends and prospects of globalization.

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