

SOCIO-PHILOSOPHICAL ANALYSIS OF TRENDS IN THE DEVELOPMENT OF VALUES IN THE SYSTEM OF THE GLOBALIZED WORLD

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Annotation. This article is devoted to the analysis of the preservation and development of the spiritual values of ethnic groups and peoples in the era of globalization, the reasons for their transformation and disappearance, because values set the historical paths of nations, generate differences and determine the relationships between them.

Keywords: values, traditions, customs, transformation, tolerance.

Many scientists and thinkers are puzzled by what values will come to the fore in the 21st century. In our opinion, freedom, life, family, work and tolerance will remain the defining values. Although we are observing a metamorphosis of society within the framework of modernity, during which people are liberated from the social forms of industrial society - from division into classes and strata, from traditional family and gender relations, just as in the era of the Reformation, society broke the embrace of the church and took the path secularization, we dare to hope that the core of ontological values will be preserved, even if slightly modified.

Fundamental values set the historical paths of nations, generate differences and determine the relationships between them. Cultural and political values establish and describe the genotype of a nation - the hereditary constitution of its body, mind and soul. The value system represents the matrix of the life of the people, which sets stable forms for the consciousness and behavior of citizens and the functioning of political institutions.

If earlier we talked about conflicts between countries or peoples, today we can say with confidence that different value systems are in conflict with each other. Moreover, very often, in order to achieve success in such a conflict, even values that are very close to us when they apply to us, but which we often refuse to extend to others, are sacrificed. First of all, this concerns such fundamental European values as tolerance and respect for the characteristics of others. And citizens and governments of certain European countries are not always ready to extend this value to those whom they consider strangers.

Many people, especially those living outside the countries of the "golden billion," have their own hierarchy of values, often radically different from the one that is so important for representatives of large capital. Religious, cultural, and household traditions are sometimes of decisive importance for them [9, 21].

A person himself determines what is sacred to him. However, many spiritual absolutes are identical among people. We call unshakable, intimate life orientation, something without which a person is unthinkable and does not live fully as value.

According to Danilevsky, the progress of mankind does not lie in everyone going in the same direction, but in the entire field that makes up the field of historical activity proceeding [8, 114-125]. Thus, different cultures in the process of this “walking” develop their own values and arrange them in unique hierarchies. Values were born in the history of man as a tribal being as a kind of spiritual foundation on which man built his life, overcoming difficulties. Values organize reality, introduce evaluative moments into its understanding, and give meaning to life. We can find the same values in two different cultures. However, the fundamental difference lies in the place given to these values in a particular culture; the hierarchy of values is a unique copy of culture.

People have different attitudes towards life in general and its significance, towards work, towards the transformation of existence, towards earthly joys, towards moral standards themselves. Sometimes there may be an illusion that all values are of an enduring and historical nature. But this is far from true. In any culture, its ideals are born, flourish and die. This, however, does not mean that with culture the values inherent in it perish. They may well be reborn in another culture. And cultures of the same era one way or another overlap with each other, and, thus, intercultural values appear, which, nevertheless, do not cancel the values of each culture.

Values strengthen a nation's self-identification through contrast with "others" and, even more effectively, through contrast with "enemies." Transhistorical, ontological values constitute the core of the nation; they have evolved over centuries, belong to the general cultural fundamental foundations of society and rarely undergo significant changes.

Let's compare Western and Asian values: democracy is contrasted with hierarchy, equality with inequality, self-determination with fatalism, individualism with collectivism, human rights with the authority of the state, equal rights for women with domination of men, social mobility with established social strata. In relation to culture and worldview, the opposition can be continued: facts and numbers - intuitiveness, energy - wisdom, novelty of the solution - successful precedents of the past, priority of the result - priority of harmony.

Over the past few centuries, economic factors have played a key role in the development of civilizations. The current crisis, however, has shown the inconsistency of such a system. Of course, geopolitical and geo-economic factors will continue to be of considerable importance for the development of mankind, but cultural values are thought that they will become decisive. And if earlier it could be argued that it was the Anglo-Saxon (Western) culture that was best adapted to the model of economic growth [5, 11], then it is by no means necessary that it will remain dominant in a world built on different foundations. And let us not be confused by the fact that American culture is popular in many parts of the world. Popularity fades, values are enduring.

History shows that the West does not have a truly workable model of economic development for the world's poorest countries. Even direct financial assistance (at least provided in current volumes) is not always capable of radically changing the situation - often it simply ends up in the pockets of Western specialists or local corrupt officials. And even if these countries suddenly reached the level of development of rich Western countries, would their inhabitants become truly happy? As G. Clark writes, having overcome high infant mortality, increased life expectancy and

reduced inequality, we have not become happier than our ancestors who lived in hunting-gathering societies [1; 3].

That is why we consider it highly appropriate to point out the need to create a value system in which “growth”, “profit” and “return on investment” play a secondary role. In our opinion, the determining factors in the new century should be culture, morality and spirituality. No matter how bold the new concept of the world order or system of values may be, no matter how little it appeals to the majority, it still needs to be proposed, because “the freethinking of one era is the common sense of another.”

G. Lessing spoke about the advent of a civilization based on moral values. More maturity will come - “the era of the new, eternal Gospel.” It is at this time that morality will turn out to be a universal, unconditional, unconditional principle of behavior. Religion cannot be a private matter, as the new history wanted, it cannot be autonomous. Religion again becomes a highly common, universal, all-determining matter [7, 412]. The religious sphere of public life, it seems to us, has considerable chances to once again become one of the key factors determining the direction and content of human development.

The word “faith”, which once meant “knowledge”, now has a rather pathetic connotation. People have stopped going to the priest, which means that the burden of guilt is growing, which there is no one to share with anyone and which is not getting smaller - even if the boundaries between “right” and “wrong” are blurred. On the contrary, this feeling grows stronger in its uncertainty and irresistibility [6, 171]. In most societies, fundamentalism is often supported by educated young people, highly qualified middle-class specialists, and entrepreneurs. As the American researcher G. Weigel noted, the desecularization of the world is one of the dominant sociocultural phenomena at the turn of the century. The revival of religion, the “revenge of the gods” [4], creates the basis for identification and involvement with a community that goes beyond national boundaries, for the unification of civilizations.

“Faith is a completely different dimension of the whole life, and not just some part of it. This is inner strength and freedom from what is happening around you” [10, 44]. Therefore, the widespread judgment that theistic ideologies have little influence on modern social life seems to us unsubstantiated. On the contrary, for residents of many countries, including India, Algeria, Turkey, Bosnia, Lebanon, and Pakistan, religion plays an extremely important role. After all, in their societies there is a struggle between secularism and theocracy.

What role do indigenous religions play in the modern world? There is an opinion that, when faced with modern mass culture, they become irrelevant in society and quickly die out. In fact, they are dynamic and progressive forces of unceasing vitality and undying influence [2]. Indigenous religions such as Haitian Voodoo, Korean shamanism, Sri Lankan “wild man” and others have millions of followers around the world. This fact alone can challenge the perception of local religions and cultural traditions as disappearing from the face of the earth. One way or another, we must recognize the importance of these religions.

The influence of religious ideas is great even in such a secular country as the United States. Non-religious people will argue that it is quite common for adherents of one religion to look down on followers of another, exhibiting extreme intolerance and using faith to justify cultural or even

physical genocide. And that there are a great many examples of such destructive religious zeal. Let it be so, but then it is not people who kill people, but pistols, and mistakes in writing are made by pens and pencils, and not by those in whose hands they are. The vast majority of religions (if not absolutely all) have peace and love as their essence, not violence and hostility. The current degradation of culture and society, it seems to us, is happening precisely because the moral imperative has disappeared from life. There is every reason to believe that the “conveyor” culture has very little chance of surviving the 21st century. Younger generations grew up in different conditions than their parents - those people by whom and for whom the system we have today was built. It will be extremely difficult for politicians of the future to hide their true intentions behind the screen of humanistic rhetoric and throw around the concepts of “democracy”, “justice” and “freedom” right and left.

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