

THE IMPACT OF THE GLOBALIZATION PROCESS ON THE DEVELOPMENT OF NATIONAL CULTURES

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Annotation: This article provides a scientific analysis of the impact of the globalization process on the development of national cultures, taking into account that culture, as a component of social relations, cannot remain outside the changes, demands, and criteria taking place in economic and political life, and that these changes are significant in that they find expression in the ideological-political, religious-moral, scientific-philosophical, artistic-musical life of society, and most importantly, in human education.

Keywords: globalization, culture, national culture, transnational corporations, spiritual-moral life, spiritual-moral degradation, violence, technique and technology.

The development of culture, especially national cultures, is an objective process. This process occurs according to its own internal laws, but this phenomenon does not occur in isolation from other phenomena in society, but in connection, in connection. Such a phenomenon that has an impact on the development of culture is the process of globalization today.

The term globalization (French Global - the most general) was first mentioned in 1983 by the American scientist T. Levitt in the journal "Harvard Business Review" as a process of unification of product markets produced by Transnational Corporations (TNCs). Economists interpret this phenomenon as financial globalization, the formation of TNCs, the regionalization and acceleration of world trade relations, politicians interpret the acceleration of the process of transnationalization as an increase in the interdependence of the countries of the world, while sociologists explain it as the unification of the lifestyles of peoples of different countries and regions under the influence of the universalization of culture.

Globalization in the dictionary "Philosophy" - its scope, scope are problems that are diverse in nature and affect the entire world and humanity.¹ This is, first of all, the disruption of the balance between nature and man - the threat of nuclear war, the ozone problem, the ecology, uncontrolled migration of the population, the shortage of raw materials, unemployment, the increase in incurable diseases, technical disasters, various forms of violence and aggression, crime and drug addiction, international terrorism, spiritual and moral degradation, manifestations of decline. Each of these problems today needs to be viewed from the perspective of universal humanity, the future, and find solutions for their common interests. Then it will be too late. At one time, the drying up of the Aral Sea was considered a regional problem and not given enough attention. Today, the salts that rise from it reach Antarctica. How long will the forests, fuel, drink, and water reserves of the Earth last if they are used indiscriminately? In particular, the manifestations of spiritual and moral life that have begun to depart from the image of humanity: drug addiction, prostitution, same-sex marriage, human trafficking, and the careless lifestyle of humanity are putting the fate of humanity itself in doubt. Thus, the process of globalization is not only a technological process that covers all aspects of

¹ Falsafa, qomusiy lug'at. Toshkent- 2004- yil, 95-b.

economic and technical development, management systems, political and legal values, and lifestyles, but also a desire to achieve spiritual and moral influence and ideological superiority in the interests of various power groups using various means.

It is a gradual process for others to gradually achieve the achievements and discoveries made by one nation or country, or to adopt them as a universal value. However, it is acceptable and appropriate for it to be within the criteria of natural, social need. It is clear that the ghazal is the property of the East, our ancestors. However, Heine, Goethe, Pushkin, and Yesenin were not left out of the influence of this priceless property.

If we compare the scale of social development to the pyramids of Egypt, today's generation is at its highest stage, and common features and aspects prevail over differences in the political-legal, social-economic, material-technical, cultural-spiritual aspects of peoples in different regions. This process is accelerating in an endless, boundless way. There are no geographical, regional, political-state borders for globalization. It attracts developed and developing countries in a way. However, its consequences and scope of influence are not the same for regions and peoples at different stages of development. For the United States, whose dollars circulate in 70% of the world, and China, whose GDP is 11-13% per year, and for the countries of Africa and Latin America, which have just embarked on the path of civilization, its impact and consequences are different. Especially for developing countries that have not yet managed to recover, its result is undoubtedly negative. Material and technical assistance, financial support, technical and technological achievements, the use of world experience, assistance to the development of these countries is a positive phenomenon. Material and technical assistance and agreements based on narrow interests should not make small states dependent on countries that are at the forefront of development.

What made the Japanese nation Japanese is that they were able to protect themselves from external influence and pressure, that they relied on national morality as the basis of independence, and that they felt a single nation - the Fatherland. Despite being part of the world, they still have a national language, national spirit, and national cultural traditions. They approach any value from the perspective of national interests.

It should be noted that the world community not only recognizes independent Uzbekistan, but also respectfully uses its experience. The future of Uzbekistan is a great state, an experience of prosperity, a path of spiritual uplift. Our country was the first to initiate reforms related to the quality system of education. Even in the United States, this process began after us. Today, Russia is implementing it. So, in politics and mutual cooperation, there must be a harmony of interests, not one-sided, but two-sided, or multilateral. Only then will national spirituality and culture not be undermined.

According to information, speech as a means of communication has existed for 500,000 years, writing for 5,000, book publishing for 500 years, television for 60 years, and modern media for 10-20 years, but technological progress has brought them to the forefront in terms of their impact and reach.

“Nowadays, if something happens in a distant corner of the world,” said I.A. Karimov, “it becomes known to the whole world in an instant... The good and bad things happening in countries far away from us, their impact, enter our lives with lightning speed, without us even having to ask. The movements in the modern information field are so intense, so fast that now,

as before, this event happened far away from us. We cannot sit idly by and think that it has nothing to do with us”². So, globalization is an objective process. Its impact and consequences depend on the level of development of a particular country, its ideological defense capabilities, and its immunity.

Culture, as a component of social relations, does not remain aloof from the changes, demands, and criteria taking place in economic and political life. These changes have found their expression in the ideological-political, religious-moral, scientific-philosophical, artistic-musical life of society, and most importantly, in human education.

In developed countries, not only do they fill the markets of developing countries with their own industrial products, but in the direction of geopolitics, they are trying to influence the mentality and culture of nations and peoples, to instill in them "ideas" and "values" that are contrary to their lifestyle, consciousness, and national customs and traditions. In a certain sense, this is achieved.

However, the essence, the peculiarity of any national-cultural development is: historical-vertical development, preserving heritage and national values, enriching them on the basis of universal culture, and passing them on to future generations.

The conclusion of the parties is that globalization is a socio-historical phenomenon: firstly, it is an objective process that has been operating locally in the previous stages of human development (the interaction of the East and the West: scientific and technical achievements, production, architectural experience, political leadership, legislative skills, painting and music, etc.); secondly, it is an evolutionary-gradual state - from the advanced stages of human development (vertical development) it assimilates the achievements of development in different regions (horizontal interaction) in the spirit of the era, time, improving and enriching these values; thirdly, in essence, globalization is a natural, legal process, but a certain force (invasion), occupation (colonialism), violence (fascism, terrorism): Of course, it will not end with a positive outcome.

As I.A. Karimov said: “There is only one proven method in the world to understand the truth. You need to compare. You need to compare.”

Today, regarding the cultural development of Uzbekistan, our President Sh. Mirziyoyev said the following: “137 national cultural centers are playing a leading role in developing ethnic identity and further harmonizing interethnic relations in our country. They are developing their own unique culture, language, folk crafts, making a significant contribution to the mutual enrichment of different cultures, strengthening the feeling of a single multinational family in each of us.”³ – Their opinions are important.

² Karimov I.A. Jamiyatimiz mafkurasi xalqni xalq, millatni millat qilishga xizmat etsin. T.: “O‘zbekiston” 1998. 9-b.

³ Millatlararo do‘stlik va hamjihatlik – xalqimiz tinchligi va farovonligining muhim omilidir : (O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning Respublika baynalmilal madaniyat markazi tashkil etilganligining 25 yilligiga bag‘ishlangan uchrashuvdagi nutqi) // Ma‘rifat. – 2017. – 25 yanv. – B. 1;2.

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