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**PHILOSOPHICAL IDEAS AND VIEWS OF NATIONAL
CULTURE IN THE CONDITION OF GLOBALIZATION**

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Annotation: Globalism and its essence are of universal importance and are one of the main research subjects studied by many scientists around the world. "This is a natural state. Because even if a certain positive opinion was formed about its role in the world economy, the study of its aspects related to man, personality, nation, nation and existing universal values has not yet come to an end." In particular, views, views, research on the development of globalism and the development of national culture in socio-philosophical terms serve as an important factor in achieving an objective assessment of this process.

Key words: globalization, national culture, social life, civilization, society, development, idea and theory, spirituality.

Introduction.

In particular, views, views, research on the development of globalism and the development of national culture in socio-philosophical terms serve as an important factor in achieving an objective assessment of this process.

It is worth noting that the contradictions associated with the processes of globalization are manifested primarily in the sphere of culture. In this respect, globalism can be described as a "global cultural revolution" that covers the whole world. A number of scientists are talking about the formation in the future of a qualitatively completely new person and a global form of society – megasociety, megaculture, superethnos. Of course, this is showing its bright edges from year to year.

Literature review.

A.Ochilidiev, as noted...in the most general sense, globalism, on the one hand, means that a certain phenomenon, the process, covers all regions, states and the entire Earth, on the other hand, they are inherent in the destiny of mankind. That being said, it is the same fact that the globalization that has

penetrated every sphere today, in turn, affects every facet of Man and society. Also known scientists have expressed their opinion on this matter.

According to B.Umarov, " the globalization process theoretically, regardless of the historical features of development, there was an opportunity to take advantage of the economic advantages that came into being due to the globalization process for any country that is harmonizing with the international system of Labor distribution, consistently attracting foreign investments to its economy and striving for modern technologies".

S.Otamurodov said that " the scale, potential of the globalization process in all spheres can be equated with the revolutions that took place in the life of the peoples and countries in the past, with the power, power, in the transformation of the life of the world and peoples. By the way, he is higher than any revolution in terms of his achievements, levels that mankind has not yet achieved in history. Taking into account these aspects, the process of globalization can be called a new modern revolution in the development of mankind and society," explains more broadly. In this definition, globalism is interpreted as a revolution of the 21st century, manifesting its new facets.

U.Saidov, however, learned to link globalism with the processes and phenomena of World integration. In his opinion, globalism is not associated with a certain historical period, but is a continuous process relevant to the whole period, the basis of which is the focus on profit and profit. Of course, every scientist proves in his mind the existence of a peculiar truth, the events and events that occur in our lives.

Although various definitions are given to the concept of " globalism", it can be said that its view as a factor of expressing the integrity of the Earth's sphere and ensuring the " uniqueness " of all spheres comes from a common point of view as a priority. The process of globalization has affected almost all spheres of human life in the last decades. It should be noted that global cultural development is " manifested in the partial universal characterization of common values, norms, standards, ideals, which have a clear tendency to unite local communities".

The phenomenon of globalism, which in our opinion covers all spheres, can be called the process of " general integration". Basically it is based on the idea of profit making and materialism. The process of globalization leads to the creation of a single world community, in which uniform norms, institutions and cultural values are formed.

Globalism is primarily a voluntary association. The pursuit of the development of Science and education as well as the international spread of the achievements of Science and technology contributed to the emergence of new technologies, which in turn led to the new appearance of the world, including the bleaching of the national culture.

National culture is distinguished primarily by the fact that it is historical even. It is perfectly formed not only in one day, but also in a year. In particular, the culture of the Uzbek nation is the product of the historical development created by its ancestors. "There are also specific national criteria for determining spiritual maturity. Waiting for a guest, greeting those who have met is not an example of obedience, but a sign of moral maturity. Some may not understand this tradition. To understand this, it is necessary to be spiritually Uzbek, to know the historical conditions in which this people lived, national morality and psychology. It can be seen that for understanding and understanding of national culture, first of all, certain knowledge is required.

The main character and core of the national culture is moral maturity. Therefore, national culture is a factor leading to the prospect of a nation that connects generations, ensuring their spiritual closeness. It can also be said that national culture is a powerful "shield", which expresses the unity of the nation, ensures its uniqueness, preserves and protects all its characteristics. It must be said that the three discoveries that humanity made led to the popularization of national culture:

1. The discovery of writing
2. The discovery of book printing
3. The discovery of computers and the Internet. In particular, the computer and the Internet, along with being a product of globalization, is also the main force that has developed, exacerbating it.

When it is called culture in Europe, it was initially understood that the purposeful influence of man on nature, as well as the educational attainment of man. Culture included not only developing the ability to comply with existing norms and customs, but also encouraging the desire to comply with them. Such a dual approach to culture is inherent in any society (for example, in ancient China Jen, in India Dharma).

Result and analysis.

Globalists create a common world Space (political, economic, socio-cultural, etc.) to jointly solve the problems of the universal and private state.) supporters.

The main purpose of globalists is as follows;

- violation of the boundaries between the internal and foreign policy of states. Any internal problems of the state become the object of attention of the entire world community;
- creation of international political organizations (the UN), which largely determine International Relations;
- create a common global economic space and global banking system;
- formation of the general information area;
- the need to unite all states to solve the global problems of our time, including the fight against global terrorism;
- the tendency to democratize and strengthen common moral and legal norms in international relations;

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- the tendency to democratize and strengthen common moral and legal norms in international relations;
- formation of a global civil society on the basis of non-governmental organizations (environmental, cultural, religious, peaceful, etc.).

Although globalists have different advantages over mankind because of the globalization process, there are also supporters of anti-globalists who look at it.

Antiglobalists are an international social movement against globalism. In the opinion of antiglobalists, globalists are guided by the most developed countries, first of all, pursuing their own interests, in the face of the most developed countries, globalists interfere in the internal affairs of sovereign states and establish their own rules.

Globalism implies the openness of the world space to capital, goods, services and labor movement. In fact, the most developed countries themselves provide access to "foreign" markets, but at the same time their markets remain closed to others. As a result, rich countries will become rich and poor countries will continue to become poor. In addition, globalization violates the national sovereignty of individual states, loses the ethnic culture and identity of the people.

Thus, globalism and antiglobalism are two sides of the same phenomenon. We see that globalists are trying to become the owner of global power, and antiglobalists should be considered a global civil society, whose task is to make globalism more equitable.

The negative impact of Global achievements is wide-ranging, it is not only associated with the evolution of national cultures, alienation from national identity, national restraint, national egoism. They can be understood if we take into account the fact that it is connected with humanity, with the scale of the risks posed to its life. But to go against globalism should not deny its achievements, its positive sides.

Globalism itself does not cause the evolution of national cultures or the violation of the boundaries of national culture. This is primarily due to the responsibility of developing the national culture of the citizens of each nation, a sense of inviolability. Because it promotes its national culture, regardless of where the representative of which nation lives, having preserved its culture in that place.

Also of particular importance are the ideas of enlightenment, reformism, liberalism, conservatism, which appeared mainly in the West and influenced the development of national culture all over the world in the modern spirit.

The period of enlightenment (the end of the XVII-XVIII century) is a period of great social illusions, on the one hand, the rapid development of material culture, the emergence of production, on the other hand, the aggravation of social injustice. The foundation of enlightenment is built on the democratic essence, the main task of which is to improve the knowledge of the whole people, each person.

Discussion.

In general, the main feature of the era of enlightenment was that it was in it that the national culture of the new era appeared. During this period, in each of the most developed countries of the West, the traditions of artistic art were introduced, the process of localization in specific artistic arts, art schools was completed. National, originality has not changed in general, but has changed on some sides. However, in comparison with the period of awakening, we can see complexity and dependence in the appearance of artistic forms in the real estate. The century philosophers of the House are manifested in secular views and scientific theory.

Enlightenment considered nature to be the highest truth, the identity of the world and nature; it proclaimed the political and legal norms, aesthetic and moral codes of the old class society; it created a system of positive values of Western civilization, oriented towards man, regardless of his social affiliation. A person of the XVII century feels like a "citizen of the world" (great geographical discoveries).

The culture of the era of enlightenment was influenced by the culture of the ancient world. He diligently studied his monuments. But the creators of this period did not become his slaves. On the contrary, they used it in describing their own concepts of thought, feeling. Interest in concrete reality, beauty became important in the development of the period. Culture and "criticism" of civilization came into being (J.C.Russo). The simplicity and purity of the morality of the peoples who were at the patriarchal stage of development were opposed to the fact that the "cultural" nations were corrupted and morally degraded. German philosophers use the way out of this contradictory situation as a way out of the "spirit" circle, moral (I.Kant), aesthetic (F.Shiller) or philosophical (G.Hegel) from the circle of consciousness searched. They saw these areas of consciousness as factors of true culture and Human Development. From the end of the XIX century "local civilization" O.Shpengler). This idea looked to bring civilization as the last stage of the development of a particular society.

Reformism is a system of views and political tendency that denies the need for a revolution and protects the possibility of creating a society of social justice through a gradual evolutionary approach to socialism or the improvement of the existing capitalist system in the process of accumulation of reforms.

The historical development of reformism was associated with the expansion of voting rights, as well as the development of democratic institutions and the development of the labor movement. After the first World War and the October Revolution in developed countries, reformism became an official ideology of Labor and Social Democratic parties, as well as most trade unions.

Reformism, along with socio-economic reforms, attaches great importance to cultural and educational activities based on the principles of "moral socialism". Reformism is opposed to revolutionism, which prioritizes the reforms of social institutions and seeks to forcibly stop the development of society and to comprehensively accelerate social changes, regardless of the level of their preparation.

Liberalism is a philosophical and socio-political movement that proclaims the inviolability of human rights and personal freedoms. Liberalism proclaims the rights and freedoms of every person as the highest value and defines them as the basis of socio-economic order. Liberalism refers to social reforms aimed at the freedom of the individual and society, striving for the freedom of the human spirit from the restrictions imposed by religion, tradition, the state. The most important freedoms in modern liberalism are the word land, conscience land (the separation of religion from the state, secular society) and the freedom to participate in fair and free elections.

One of the principles of cultural liberalism is the protection of a person from state interference in his personal life and life, that is, cultural liberalism calls for adherence to his cultural norms.

Supporters of cultural liberalism believe that not only the state, but also society should not establish its own code of conduct and rules, for example, the structure of the family and the nature of marriage.

Conservatism is an ideological idea based on traditional values and traditions, social or religious teachings, which, as a basic value, presupposes the preservation of the traditions of society, its institutions and values.

Cultural conservatism is a general culture that is not defined by the worldview or national boundaries associated with the preservation of the heritage of the country.

Conservatives want to preserve traditional morality and social morality by regulating civil law. In particular, Albania is one of the most famous conservative countries.

Contrary to the scientific, historical conceptions of culture, Marxist theory came from the rules about socio-economic formations, about the interaction of productive relations with productive forces, and about the synergy of culture in antagonistic societies. In antagonistic forms, the existence of two cultures in each national culture, that is, the elements of "progressive democracy" and "socialist" culture, was opposed. Proceeding from this rule, as a result of the "Cultural Revolution", which was carried out during the era of the totalitarian Soviet system, wonderful masterpieces of the culture of many peoples were destroyed, and the national roots of the cultural heritage were destroyed.

Conclusion.

In addition to presenting its achievements in science and technology to the public, the West also exports its mass culture. In this regard, the interaction of different cultures, their synthesis on the basis of universal values, can give an impetus to the further development of human civilization. At the same time, as a dominant culture, Western culture is shown as the most progressive. As a result, culture is understood only as Western culture (in some cases mass), while traditional national culture is represented as an archaic concept. Thus, "in the processes of modernization carried out in the industrial era, the culture of societies has manifested 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 globalization processes."

After Uzbekistan gained independence, as in all spheres of social life, there were radical changes in the sphere of culture. Both in shape and in content, there were extensive opportunities for the development of culture. The transition of Uzbekistan to independent development saved it from a Sino-Russian approach to national culture, artificially turning it into a "single common culture". It should also be noted that for the last seventy years until independence, culture has developed in the spirit of imitation of Western culture in the pressure of a dominant ideology, a tyrannical system. Secondly, the rich past of the national culture has been studied in one direction and from its many invaluable masterpieces our people have become invaluable. In addition to the reforms carried out in the field of social renewal in the years of independence in the Republic of Uzbekistan, special attention is paid to the development of culture. Being in relation with respect to the spiritual values of our people, preserving and developing them, restoration of our sacred religion, traditions, historical, scientific and cultural heritage has risen to the level of state policy. The adoption of a number of resolutions and decrees, the

restoration of the sacred names of many thinkers and thinkers and the international celebration of their Jubilees is a practical expression of the care shown by our state for the development of culture.

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