

Issues of Ideological Security Under Globalization

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Annotation:

Globalization processes are the technical re-equipment of production based on the most advanced, new technologies, the development of rapid modern communication and communication systems, the collection and distribution of scientific, technical and other information necessary for people's life and activities, creating favorable conditions for ensuring labor productivity. , opening the way to unlimited possibilities in this regard. This, in turn, contributes to the rapprochement of countries, activation of the processes of integration into the world economy system.

Keywords: Globalization, advanced, new technologies, spiritual and moral values, information neocolonialism", "information wars", "cultural imperialism", "cultural hegemony", "information expansion"

Introduction

Today, in the debates surrounding the term "Globalization", different attitudes are observed. Some see these processes as a sign of the coming international civil society, the beginning of a new world and an era of democracy. For others, globalization is the economic and political hegemony of the West, mainly America, which has resulted in the uniformization of culture around the world, taking on a kind of polished Disneyland appearance.

Of course, although such views are justified, they do not fully reflect the picture of the current world when taken separately. The matter is quite complicated. But there is no doubt that the economic and technological changes brought about by globalization have caused serious social and political problems.

Globalization processes have created favorable conditions for the technical re-equipment of production based on the most advanced, new technologies, the development of rapid modern communication and communication media systems, the collection and distribution of scientific, technical and other information necessary for people's life and activities, and for ensuring labor productivity. opens the way to unlimited possibilities. This, in turn, contributes to the rapprochement of countries, activation of the processes of integration into the world economy system. However, it is impossible to ignore the aspects of globalization processes that cause a number of conflicts and conflicts in today's world. Among these, first of all, the culture and the attitude towards the spiritual and moral values that form its main vein require serious attention. Today, they are an effective condition for moving forward for any country, especially Uzbekistan, a guarantee of the moral and moral health of society, and a hope for a strong country to take its rightful place in the world community.

The fact is that the conflicts related to the processes of globalization are first of all manifested more in the field of culture. In this sense, globalization can be described as a cultural revolution that covers the whole world. "Today, the whole world is turning into a separate huge "blast furnace" processing national cultures" [1].

A question arises here. Is globalization only a natural process related to the logic of historical development, or is it controlled by someone's will? Today, it is known that with the entry of mainly Western countries into the ranks of strong and leading countries and the end of the bipolar world, the West is striving for sole dominance. Russian scientist V. L. Inozemtsev writes in this regard: "Globalization, in fact, does not represent the process of formation of a single civilization based on universal human values, which is praised to the blue, but a completely different situation - the expansion of the "Western" model of society and the adaptation of the world to this model. It is not without reason that many scientists in the world frequently use terms such as "information neocolonialism" [2], "information wars" [3], "cultural imperialism" [4], "cultural hegemony" [5], "information expansion" [6] not.

The emerging global culture has its own means of propagation. Experts note four main means of this. The first is the international culture of the world's leading business and political figures. Samuel Huntington calls it "Davos culture". This is a culture that is being formed in the framework of those who strive to be a participant in the global economic system and succeed.

The global culture of Western intellectuals as a second circle. Peter L. Berger calls the "club culture of intellectuals." The basis of this culture is the ideas and rules of behavior promoted and popularized by Western, mainly American intellectuals (for example, Western teachings on human rights, environmental protection, feminism, gender equality, and the lifestyle and politics that correspond to these ideological concepts. driving rules).

The third is mass movements of one form or another (religious-confessional movements, Greenpeace, feminism, etc.).

And finally, the most visible and arguably the most dangerous means of spreading global culture is "mass culture". These tools and channels that spread global culture to the world are interrelated in many ways and require separate research. Therefore, it is not possible to dwell on them in detail in this article.

Cultural unification on the basis of the American model as one of the results of the globalization process, while denying the colorful culture of different peoples, efforts to form a single world culture are bearing fruit to a certain extent. In this regard, the American political scientist Z. Brzezinski writes: "Cultural dominance is an important aspect of American global power." Regardless of what some may think of its aesthetic values, American popular culture, especially the world's youth, has a strong appeal. Its appeal is probably due to the philosophy of loving life, the quality of life promoted by this culture, but the appeal of American culture is undeniable. American television programs and films occupy about three-quarters of the world market. American popular music is also prominent, and American interests, eating habits, and even clothing are imitated around the world. The Internet is in English and

most of the words on the computer are from America, influencing the content of global communication. Finally, America has become a mecca for those seeking modern education..." [7].

Agreeing with this opinion, it can be said that the global culture that is spreading widely is American culture in its origin and content. This is certainly not the only direction, although it is strong, of the changes taking place in the world today. But ignoring this condition can have serious consequences. Let's take language, which is the agent of the spread of a single culture. Today, the English language, more precisely, the American language, is becoming the language of the emerging global culture.

Even today, a number of scholars pay special attention to the issue of the role of language in achieving power. In particular, the French scientist Pierre Bourdieu focuses on the phenomenon of "legitimate" or "correct" language, observing the transformation of language into a means of realizing political goals.

Since language has become a political weapon, it is natural that there are "producers" of this "weapon" and those who own it. Based on this idea, P. Bourdieu introduces the concepts of "linguistic market", "linguistic capital" and "owners of linguistic capital". These "owners of linguistic capital" introduce pricing rules in the "language market". According to the French sociologist, they legislate the "official language" through a system of sanctions developed by themselves, that is, they determine which words are valuable and necessary, and what is the scope of its meaning [8]. Pierre Bourdieu connects this situation with the phenomenon of "symbolic power". Symbolic power, according to him, "legislates the existing situation through speech, forces people to see and believe, confirms or changes a certain way of perceiving the world, and through it influences the world. It is an almost mesmerizing power that allows people to achieve results without the use of force that would normally be achieved by physical or economic force" [9].

Modern "liberals" of globalization are supporting the policy of consistently alienating people from their local interests, ancient values, moral norms and traditions, masking sacred values such as "democracy" and "human rights".

Instead of national culture, this culture in the form of "mass culture" presented as "universal culture" can be called "consumer culture" formed on the basis of loyalty to the idea of maximizing income, the American way of life, and expressed in the symbols of companies such as McDonald's or Coca-Cola. At this point, it is necessary to define the boundary between the concepts of "consumption", "consumer" and "consumer culture", "consumer mood". Of course, it cannot be denied that a person is primarily a consumer. However, the culture of consumerism relies on the lowest instincts in a person, stimulates them, is focused on awakening the mood of consumerism. A person who is given to the mood of consumerism approaches everything from the point of view of profit. Kindness, kindness, kindness, love, responsibility for the fate of the Motherland, people, others, etc. feelings and concepts turn into useless trouble that "doesn't fill the stomach".

The main content of human activity is to realize oneself as a free creative person, to create one's own human world and thereby to humanize the world. Therefore, mass culture, which is the core of consumerism, is a phenomenon that is contrary to the original culture of the individual, violates it, completely destroys its essence, and ultimately turns a person into a living being, an animal with no other purpose than to save life, and the people who lower it into a crowd.

It is no coincidence that in recent years, the UNESCO organization pays special attention to the preservation of intangible culture, such as national customs and traditions, along with the preservation of material cultural monuments of various peoples and regions. The intervention of popular culture in Western clothing is naturally the protection of nations, peoples, and national cultures.

Today, it is becoming more and more obvious that only a nation and a state that relies on high spirituality and thousands of years of cultural heritage can achieve development. Uzbekistan chose the same path in the first years of independence.

Another aspect of the matter is that American and Western experts in general are forced to admit this fact. For example, the well-known American philosopher and political commentator P.J. Buchanan in his book "Demise of the West" connects the decline of his country (and the Western world in general) primarily with the erosion of culture, the disappearance of ancient traditions, the trampling of values that have been honored for centuries, and above all such things He calls the standing "cultural revolutionaries" "the Taliban of our time" [10].

Various nationalities and peoples have social, spiritual, moral and aesthetic ideals in a broad sense, and carefully preserving them and regulating people's lives based on them is one of the main characteristics of a humane society. Especially today, in a situation where the countries claiming leadership are presenting the basic values aimed at profit and consumerism as the real value to the peoples of the world, it is important to resist it and strive to preserve the national cultural and spiritual roots.

In general, these trends in intercultural relations, which are the most relevant of globalization, take on the appearance of conflict in our time.

Therefore, we should not forget that today's world history is a common civilizational stream that includes all peoples, countries and regions of the earth with a common destiny. They join this stream with their unique culture, traditions, unique historical experience.

If humanity realizes and recognizes the unity of the world based on its diversity, if it can unite national and universal humanity at the optimal level, the basis of the integration process will be viable and solid. And "mass culture" that suits the taste of the crowd is a poisonous killer that deprives a person of his human dignity and therefore kills the ground of human civilization. Therefore, one of the most urgent issues of today is to protect our citizens, first of all, our youth, from the ideological threat, and to preserve the cultural identity of our people.

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