

Systematic Significance Of Global Development In The Advancement Of Humanity And Peculiarities Of National Identification

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Abstract:

The article explores the concepts of globalization and global development that are different, since global development is a global political, economic, social, cultural, ecological, informational, and social phenomenon, which has a systemic impact on human development, as a complex of psychological transformations. The positive aspects of national identification including self-awareness, national interests, national identity, and respect for preservation of national identity as well as national similarity as the result of a complex, controversial process of national identity are studied.

Key words: globalization, global development, human activity, economic, social, cultural, ecological, informational, psychological changes, national identity, national similarity, process.

At the end of the 20th and early 21st century, the world became a single system consisting of interconnected elements. This has transformed the globalization process into a major factor in international politics and international relations, and this phenomenon has been widely accepted as a paradigm of global politics. So, in the aforementioned periods, globalization has become a major factor and tendency for any development. Because the developmental laws and the main tendencies of each age, the development law of the information society we live in is a phenomenon of globalization. The essence of today's situation is that no state can survive in the conditions of an autarchy in an external environment, that is, it cannot achieve success. There are also some urgent issues that cannot be solved in the range of one or two countries. It needs attention of the international community. This leads to the naturalization of nations in the process of globalization. Obviously, the law cannot be changed.

Globalization is the author of free international trade. The global economy is the most effective way to improve the welfare of the world, as well as to liquidate social issues. Even in the field of environmental protection, positive trade results can also be achieved because of the strong competition pressure, which creates a cautious attitude to resources and makes it rational to deal with nature. More importantly, this process can lead to personal development. The reason for the introduction of new technologies, the improvement of production methods and tools creates the need for intellectually qualified personnel. As a result, people are given enough impetus to develop innovation and intellectual capacity. Strong competition forces them to improve themselves and adapt to existing conditions. Finally, it leads to the rise of the intellect in the whole society. Globalization, on the one hand, is becoming a leading factor determining the world community's life, international politics and international relations, and, on the other, the need to coordinate the domestic policy of individual countries and regions. That's why scientists in various fields are trying to express their attitude to globalization processes, to interpret the effects of these processes, and to explore the impact of the future.

Scholars and politicians are bound to begin the process of globalization in different periods, with changes in socio-economic and political life. The well-known German sociologist Ulrich Beck writes: "The question of when global economic globalization has started has led to a barrier-fisted jungle. Some scholars (Immanuel Wallenstein) associate the beginning of the "capitalist world system" with the evolution of colonialism at the beginning of the sixteenth century, and the emergence of internationalized convergence. Some experts say that globalization has begun with a cancellation of a strong exchange rate or a downturn in the eastern bloc"[1].

The vast majority of views on the origin and reasoning of the globalization process are related to the diversity of ideas about its essence. For example, scientists who interpret globalization as broadly inter-state and interconnected with the expansion of inter-regional relations link it with the time of the Great Silk Road, which ensured the expansion of ties between the East and the West. One of the well-known scholars exploring globalization issues, I. Wallerstein, wrote that the emergence of the global economy (the "global capitalist economy") was dated to the sixteenth century, whereas R. Robertson thinks that this process began in the 15th century, from 1870 to the mid-20th century, after the end of the war, began to gain a new direction. Russian scientist V.M.Ruminen separates three stages of globalization and connects each stage with certain events that occur in the world. In his opinion, the first phase of the end of the 15th century - the beginning of the

16th century - was the result of the great geographical discoveries (the discovery of America, the opening of the sea to India, etc.), the second stage - the industrial revolution and the expansion of market exchange (XVIII century) emerged as the only place in the world marketplace (XVIII century), and the third stage was the fact that modern information technologies that emerged in the late 20th century violated the strict boundaries between countries and peoples. Of course, these and other ideas about globalization have given a certain degree of evidence. In our opinion, when globalization is interpreted as a global integration process and event, it seems reasonable that it is not a new phenomenon. Indeed, the merger of the East and West in the Middle Ages, or the appearance of a knitting machine in the UK led to the disintegration of millions of weavers in India, and the emergence of French nationalist ideologies weakened the power of individual sovereigns in the East, for example, in Decembrists in Russia.

There is a saying that the world is governed by the benefits. In this context, it is impossible to imagine the essence of globalization processes without the improvement of capitalist relations that generate profit. This, in turn, requires a public-political system and liberalization of the economy. Researcher B.Umarov writes: "The science of liberalism in scientific literature is evaluated as the result of the Renaissance and the Newtonian scientific revolution. Indeed, the progressive ideas and teachings of that time have been the core of the ideology of the feudal society and the bourgeoisie that emerged during the liberation movement. Initially, the most developed country in the 17th century - Britain's educational ideas began to spread gradually in countries like France, Germany and the Netherlands"[2].

By continuing with B.Umarov's ideas, the wide-ranging educational campaign in Europe in the eighteenth century was aimed at organizing social life on the basis of new rules, which initiated the Great French Revolution of 1789-1794 and laid the foundation for radically fundamental reforms. Under the influence of the ideology of liberalism, the intellectual movement of Arab nations, Turkey and Iran, and finally, in Central Asia, has become an educational movement that has been transformed into a subject and object of global processes.

Based on these views, we can conclude that globalization processes in our time are a new stage in the evolution of global development, a great deal of interdependence between different countries and regions, and a significant change in all aspects of human life and activity. In this context, it can be said that globalization today is an objective and natural process in the life of humanity, which forms a "world society" that denies national and state borders.

There is also a lack of coordination among experts on the nature of globalization. The diversity of concepts related to this process, first of all, relates to

the process involving different spheres of social life (spiritual, cultural, social, economic, political), secondly, the approach to the issue, the distinction between researchers' goals and ideological views by weight.

Belarusian scientist E. Mashaykina thinks that "globalization is one of the most characteristic events of the world economy at the end of XX century at the beginning of XXI century. Significant changes in the global distribution of labor and the international distribution of labor have become global and have led to adaptive processes involving most countries"[3].

It focuses on the economic aspects of globalization issues. Russian scientist V.D. Dianova, as one of the representatives of the modern world states, "One of the characteristic features is not only an active division between cultures, but also diffusion, convergence, intimacy, assimilation, creative interaction and so on which embody the interconnection of cultures"[4].

Of course, any culture has not developed independently in the history of mankind. They have long been engaged in dialogue, interacting, enriching each other. In addition, any kind of national culture can develop actively in the context of interaction and interaction. Today, however, globalization influences on technological, economical, political and public life gradually removing nations from national interests, national traditions, values and ethical standards.

These processes, which encompass the whole world can be interpreted as a cultural revolution, have led to two conflicting opposite movements. On the other hand, the countries that are leading the world and seek to actively manage this process (mainly the developed western states and the United States) want the only global culture. "Today, the whole world is becoming a huge "house" for cultivating national cultures"[5].

In this way, globalization loses the originality of national cultures, causes more people to forget their language, and even lead to disappearance. At the same time, one of the manifestations of a global culture becomes "mass culture". At present, concepts such as "economic of culture", "culture of industry" are often used. The wide spread of national production and the introduction of national products into the world market, such as "Mercedes", produced in Turkey, Japanese technology produced in China, "McDonald's" and "Coca-Cola" all over the world, are within the scope of these concepts through the world. Mass production of cultural symbols and cultural information has led to the emergence of "global culture". It is clear that strong states use all means to protect their vital, primarily cultural symbols, such as disseminating their "living standards" and cultures to other regions. In other words, it interferes with the world through the intervention of cultural symbols. In this regard, Manuel Kastels' ideas are remarkable: "In an

information society," he writes, "power goes into the cultural codes at the bottom of the line. People and institutions, by means of them, imagine life and make a decision, including political decisions. In that sense, power will be incomplete when it is real"[6].

Cultural unification and cultural denominatorial attempts to undermine cultural diversity, in turn, seek to preserve cultural identity.

Finally, globalization explores global political processes, globalization and anti-globalization, globalization and territorial contexts associated with the establishment of a new world order.

Despite the overwhelming views, trends, epochs, stages and problems of globalization, today's processes are not yet fully understood and evaluated. Therefore, a deeper study, theoretical justification and scientific evaluation are needed to address the increasingly complex issues and contradictions in the context of globalization. Indeed, although some of the above-stated views are unreasonable, extensive interpretation of globalization or linking it to a certain aspect of society's life prevents historical summarization and decisive conclusion. For example, it can be assumed that global problems exist throughout human history. However, the question arises: why, then, the concepts of globalization began to appear more recently in the 60s and 70s of the 20th century? If such problems and processes existed before, it would have been impossible for the intellectuals of the past to ignore or describe it. Thus, a number of scientists could not come to one point about globalization along the whole human history. It is worthwhile to conclude that today's problems are "the ideas and the deep meaning of globalization only in terms of their past spiritual and social processes". Because the history of humanity is a continuous process and new phenomena cannot be properly evaluated without resorting to the past. From this point of view, D.V. Ivanov notes: "If we go after Robertson, Waters, and especially Terrebonne, in XV century, especially at the beginning of XVIII century, any international, intercultural dialogue and geo-discovery of Europeans were considered as globalization, then "globalization" to express the desired phenomenon and not to mention a certain thing at the same time. Equating a variety of different, qualitative and qualitative phenomena transforms the "globalization" into an absorbing fact, such as the concrete scientific conception of the processes that take place today, as well as the results of people's relocation and the results of their activities on the planet"[7].

Indeed, in the above analogy we can say that it is unreasonable to speak about the phenomenon of globalization, in connection with the "birth" period. It would be more accurate to link the "birth" of the phenomenon to the second half of

the 20th century. Specifically, the concept of "globalization" and its broader accession have been associated with the name of R. Robertson, an American sociologist who used the word "globality" in one of his articles published in 1983. (In some sources, this term was first mentioned by an American scientist T. Leavitt in his 1983 article in the Harvard Business Review magazine)[7].

There are positive and negative aspects of globalization as a new phenomenon that determines the post-industrial cycle of human development. There are hundreds of works by foreign scholars on the globalization process, its features, and its main directions. In the current research, the issue of the impact of the globalization on peoples' cultures and the spiritual world has been discussed in different ways, sometimes even contradicting ideas. Despite the fact that this issue is of great importance today, they have not been studied separately. Moreover, taking into account the negative impact of the globalization on the spiritual, educational, and social life of Uzbekistan, it is necessary to deeply study and analyze the essence, directions and characteristics of globalization. It is possible to make the right choice and make decisions by deeply analyzing this process.

Today, when globalization, integration and information exchange are on the rise, our comprehensive upbringing of the younger generation is not only necessary for the future of our country, but also the demand of the time. The 21st century has come to our lives with complex processes, with science and technology, along with the achievements of developed humanity. Today, this can be illustrated by a number of disturbing situations. In particular, the growing national integration has created not only a single state and nation but also a complex situation for all humanity. In addition, ethnic and national identity, which is now seen as a social process, plays an important role in educating the younger generation.

In general, identification is understood as the process of shaping the idea of the individual about himself / herself, his / her role in the universe, his / her position, and his / her attitude to reference groups. Identification problems are particularly relevant in the era of turbulence and crisis in the history of countries. Self-identification is manifested in the activities of social groups and political institutions, and depends on their social status and role. It is also determined by the individual's personality. Identification can now be seen as an important process, such as ethnic identity, religious identification and national identification. In particular, in many countries today, self-identification is a separate process.

National identity – is not only understanding the roots of self-sacrifice in the context of historical, material and spiritual values in a struggle to unite, in developing national economy, politics, and new life initiatives but also a time of reversal of the deficiencies in the composition of traditional thinking based on the

traditional progressive and economic shifts to integrate into the development of the world. It is also important for the future of our country to be fully aware of the nation as a whole. Particularly, today the formation of such concepts as national consciousness, national identity, national pride and national interest plays an important role in upbringing harmoniously developed generation.

Professor Mbeki calls the globalization process a business for antidemocratic purposes. According to him, with the advent of globalization, the financial transparency of the business has completely disappeared and wages have declined. It brought a new form of Western slave service. The characteristic of this slavery is that the "master" becomes impersonal[7].

Another American anti-globalist, Professor of American University in Cairo, Arui Mafele, underlines the globalization under the slogan: "Join the world capitalists!" In his view, globalization is not a natural process but a political one. The main opponent of globalization is national opposition[7].

Of course, the negative consequences of the globalization process cannot be overlooked. Especially its cultural standardization, informatization and the processes of universalization of values create a national identity crisis. However, the most effective way to prevent these negative situations is to be a subject, not just an object of influence. Today, virtually all countries of the world, regardless of some countries, are the objects of globalization. For example, Japan is the subject and the object of this process. As an object of globalization, adopting western values and adapting them to the other Asian countries as a subject.

From this point of view, national consciousness and self-consciousness have given the enslaved peoples a chance to preserve and strengthen their traditions, to be proud of their customs, culture and language. In modern societies, migration and overseas emigration, political and economic growth are eroding national self-consciousness processes and complicate national identification, and represent a growing number of cultural and national communities. In this case, the opportunity to use a community cultural experience to adapt to the needs of another is expanding. It is a national identity that a person realizes that he is a proxy in multinational groups. Human identity is as humane and powerful as to how different people can be (in terms of culture, racial, religious and other features and characteristics)[8]. Therefore, national identification as a social process today is that the education of the younger generation is reflected in the following aspects: self - awareness as a nation; to distinguish themselves from certain national groups and to feel their national identity; aspiration to national ideals; feel the national identity, etc.

When a person is self-identifying, he first addresses his to “ego”, and then he realizes that he is of the same national consciousness and national identity. In some cases, human beings associate their national identity with national ideals. Of course, language, culture, and religion play an important role here. In this sense, it is important to note that national identification can be considered as a struggle for adaptation and survival to an extraordinary process together with economic development and achievement of great successes (economy, politics, sports, arts, culture, etc.). In addition, national identification forms the negative and positive aspects of the current generation. As for the negative aspects, it can be seen that the representatives of one nation ignore the citizens of low-income economies. In this case, national identities can be regarded as alienation of humanity.

In conclusion, we can say that, firstly, the concepts of globalization and global development are different, since global development is a global political, economic, social, cultural, ecological, informational, and social phenomenon, which has a systemic impact on human development, as a complex of psychological transformations. Secondly, the positive aspects of national identification include self-awareness, national interests, national identity, and respect for preservation of national identity. Today, it can be seen that more features that are negative characterize the national identification process. However, the person does not identify himself only on national traits, so the national identity can be on the periphery of personal motivation. National similarity is the result of a complex, controversial process of national identity. As long as the meaning of "nationality" and, accordingly, "national" concepts are different, the outcome may be of two different character. Because of the socialization process in which the indivisible component is identifying the individual, it is primarily a person to feel as if he is a member of a certain ethnic group or a specific nation. In a case where a person feels the sense of nationality, that is, his or her identity as a state, there is no question of special "national" rights.

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