



THE IDEA OF GLOBALIZATION AND TOLERANCE

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Abstract

This article is an in-depth analysis of the concept of "globalization", and it contains the opinions of famous scientists about the process of globalization. In addition, it was noted that in the relationship between globalization and tolerance, the educational factor applies at a priority level, as a result of which the possibility of influencing national-spiritual and moral values on national development may expand.

Keywords: globalization, tolerance, "mass culture", national spirituality, moral values, enlightenment, mass information, intellectual potential.

In scientific studies conducted by world scientists, the concept of "Globalization" is given different definitions and different views continue to be expressed. However, its view as a factor of the process of expressing the wholeness of the earth and ensuring the "unity" of all areas has been a priority in general views. In 2006, "Globalistika mejdunarodnyi mejdistsiplinarnyi entsiklopedicheskiy slovar" was prepared and announced in cooperation with the world's leading scientists, dedicated to defining the concept of "Globalization" and its impact on various fields. In it, scientists have defined the concept of globalization in different ways and tried to determine its scope of influence. In particular, the American scientist T. Friedman says so. "Globalization is a new system that has replaced the Cold War system" [1], he believes.

It can be seen from the mentioned opinion that the globalization in the economy has its influence on all spheres of society, country and people's life. At the same time, we saw that there were authors who equated it with the "cold war" that shook the world and threatened the entire humanity. In fact, the views put forward by the authors show that the impact of globalization on the economy, politics, and global processes is far-reaching. It should be noted that the main attention is paid to its impact on the economy. There really isn't a person who is not interested in economics. It forms the material basis of human life. That is why globalization in the economy finds its expression in the national-spirituality. At the same time, it should be noted that T. Friedman equated globalization with "Cold War" policy. Indeed, today, the threat it poses to the entire humanity, especially to the "nation", which is one of its highest values, can be equated to the "Cold War" policy. The interest of our researchers to study the process of globalization is increasing in our republic as well. It should be noted that a number of scientifically mature articles have been published, even if fundamental researches on this issue have not yet been published.

It should be noted that prominent theoreticians, experts and experts of the world are looking at globalization as a process in the economy. Among them, the winner of the Nobel Prize in economics,



professor of Columbia University (USA) Joseph Stiglitz, the famous philosopher and sociologist of the USA Francis Fukuyama, the former assistant to the president of this country, the famous sociologist Zbigniew Brzezinski, who studied economics at the universities of Bombay, Cambridge, Oxford, Massachusetts Institute of Technology and Columbia University Jagdish Bhagwati, a learned globalization expert, one of the world's leading economists, and a number of other economists view globalization as a process occurring in the world economy [2]. At the same time, there are those who associate globalization with politics and statehood. Among them are Mark Sirwell, an expert at the Yale Center for Globalization (USA), David King, the deputy director of the J.Kennedy Institute of Politics at Harvard University, Vyacheslav Nikonov, the president of the Russian leading analytical fund "Politics" and others.

Among them, for example, according to the opinion of Joseph Stiglitz: "globalization is the best potential for improving people's lives, including the population of developing countries. Some of its directions are already present, for example, the globalization of science has led to health care, the extension of human life" [2]. In addition, they also consider globalization as a result of integration in various fields as a priority. At the same time, many authors consider it as a process. The content of such a view is also seen as the result of the natural strengthening of economic relations between the countries of the world and their mutual integration, the influence of subjective factors - that is, the actions of countries with great economic potential to acquire the resources of underdeveloped countries by various means. is available. So, views on the concept of globalization continue to vary. This is a natural score. Because its characteristics of happening in space and time are different, new opportunities are being manifested in the influence it has on the change of the world.

As can be seen from the above, although globalization has a number of positive values on the world scale, prevention of negative processes that occur in the positive life of nations under its influence is becoming a universal problem.

Today, the "mass culture" formed under the influence of globalization enters the spiritual life of all peoples and nations. It can be said without exaggeration that not a single national spirituality is left out of its influence.

In particular, I am not mistaken in saying that the Uzbek national-spirituality is getting rich at the expense of "mass culture" under the influence of globalization. Today, not only in the cities, but also in some villages, the number of our half-naked girls, who do not differ from Europeans in their clothing, is increasing, the number of young people who admire "REP" more than our national pop music, and do obscene acts while it is being played is increasing, the tendency to individualism is developing in our society, it is a "high respect" for our national values. , small honor" - we are witnessing the decline of the practice of masterpieces such as the sanctity of the family in kinship-breeding, and the negative changes emerging in a number of other national-spiritual and moral values are taking place under the influence of globalization.

Even when the most delicate and great human feelings, like love, love, loyalty, kindness, described and dreamed of by our great grandfathers like Alisher Navoi, Abdulla Qadiri, are entering our national and spiritual life, turning into toys, disloyalty, betrayal, this is globalization, or rather, the modern mass



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media that popularizes it. informational tools, techniques and technologies are making a living. It is regrettable that they are entering our national-spiritual life through the "pust govoryat" broadcast on Russian television, or through TNT, NTV, the first program (program) and channels "Dom 2- Gorod Lyubvi", "Comedy Club", "Intuitsiya" and other programs. we should emphasize. The saddest thing is that today, not only urban, but also remote rural youth watch such shows as the "achievement" of these mass information tools, techniques and technologies, which are today's great miracle. We are witnessing that these same tools teach our youth about the most disgusting forms of lewdness, betrayal, shame and immorality. If we bring to mind the fact that private TV stations in our republic are copying and selling movies and clips of foreign countries, which consist of shamelessness, immorality, and shame, on various discs and are being bought by young people, we can imagine the extent of the negative impact of the globalizing "miracles" on our national spirituality. We can give many more examples of the negative situations that occur in our national spiritual and moral life. But here it is not about their number and the process of influence, but in the conditions of the increase of such negative effects, it will be necessary to protect our national spiritual and moral values from them, especially to enrich the minds and hearts of our youth with the values of our spiritual heritage. First of all, it should be noted that globalization is an objective process, it is a product of the development of the intellectual potential of humanity and cannot be stopped by force. That's why it can be fruitful to follow the educational path of protection under its influence.

Only if the educational factor in the relationship between globalization and tolerance is applied at a priority level, the possibility of national-spiritual and moral values to influence national development can expand.

In fact, globalization and tolerance are mutually exclusive factors. As we mentioned above, no matter how positive the globalization is in economic life, it is still considered an extremely dangerous process due to its effect on the erosion of national spirituality. If the national-spiritual diversity, their unique beauty, splendor, and splendor will be destroyed, if humanity will be deprived of them, if it will become a manhurt who lives only for his money, where will his place be in this bright world, won't it end before the end of today's civilization? Asking the question - and searching for answers to them have become the most urgent problems of today.

In our opinion, since globalization is a process that cannot be stopped by force, there are at least two ways to protect it from its influence on national-spirituality. First of all, it is correct to accept globalization as an objective process, not to put force against it, but enlightenment, to treat it with tolerance. This means that all its positive opportunities should be used for national development. Its effective use of opportunities in the popularization of the latest achievements in world science, technology and technology means a tolerant attitude to the process of globalization. If this process is used skillfully, it will be possible to achieve the expected results in national development.

From this point of view, globalization and tolerance are not mutually exclusive factors, but we should achieve that they are considered as factors that have a positive impact on national development.

Secondly, in order to protect against the negative effects of globalization, it will be of great practical importance to achieve the development of national intellectuals at a higher level than its speed rhythms



as a strategic task. This means that under the influence of globalization, we should not become lazy in using the achievements in the field of science, technology and technology in our lives. In this process, we also get to participate equally with our intellectual potential, which helps us to protect ourselves from the negative effects of globalization. Intellectual neglect under the influence of globalization is a fatal path for national development. Only if we can participate in it equally, if we have our own place, our nation will save its face and identity and will be able to contribute to the longevity of today's civilization. Thirdly, against the "mass spirituality" that is strengthening its influence on the world scale today, we must popularize our national-spiritual heritage: a) among our youth in our country; b) we must instill in their minds and hearts that our national-spiritual heritage is superior, rich and beautiful to other "mass culture". We will make every fellow countryman understand that we spare no expense in the implementation of this task and at the same time show self-sacrifice of each of us. For this, we need to raise the education and propaganda work to a new level: b) further expand the popularization of our national and spiritual heritage on a global scale; that is, we should praise the richness and beauty of our national spirituality in relation to "mass culture" on a world scale. We should focus on this important issue, that we should always inculcate in the minds of our youth that "mass culture" is not a synthesis of national cultures, but a culture of a handful of people who have developed, have the latest achievements of modern techniques and technology, who want to dominate the world, and its negative consequences. We should always be aware of it. At the moment, the fact that the enrichment of "national spirituality" not at the expense of "mass culture" but at the expense of our national lands becomes a strategic task of our national development is an important factor in our protection against the impact of globalization on national spirituality, and it should always be reflected in our views and actions. Relying on the intellectual, national-spiritual heritage and self-sacrifice rather than strength in protecting against the negative influence of "mass culture" on national-spirituality means that we follow the spirit of tolerance in this process.

Today, in the conditions where there is no power and strength to stop the process of globalization, it will be of practical importance for our national development to look at it with tolerance and participate "inside" it, not "outside". After all, today it is becoming a reality that development can be achieved not by views, but by mutual equality and mutual interest.

It is a reality of today that the struggle against any kind of struggle is sure to resonate. Moreover, in the context of the fact that imitation is becoming an important source of spiritual enrichment among young people, it will be of practical importance to achieve full and equal participation in it, rather than "struggle" against it. The role and importance of the idea and practice of tolerance in the conditions of globalization is also expressed in this activity.

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