

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 04 Volume: 96

Published: 28.04.2021 <http://T-Science.org>

QR – Issue



QR – Article



Sherzod Azimov

Samarkand State Architectural and Civil Engineering Institute  
researcher

## PHILOSOPHICAL ASPECTS OF GLOBALIZATION

**Abstract:** One of the most relevant topics in modern social philosophy is the topic of globalization. Within the framework of this very broad topic, questions are actively discussed about the causes, essence, the beginning of globalization, about its subjects, direction, about the features of the development of the global world, about the interaction of cultures, about the structure of the global world, about managing the world community and building a new world order, as well as about negative phenomena generated by globalization, such as increased uncontrolled migration, nationalism, chaos, international terrorism, anti-globalization protests. Moreover, there is no unity of opinion on various aspects of globalization, which indicates not only the novelty of this phenomenon, but also the insufficient study of this topic and the urgent need to study it.

**Key words:** globalization, economics, culture, community, ideology, society, development.

**Language:** English

**Citation:** Azimov, S. (2021). Philosophical aspects of globalization. *ISJ Theoretical & Applied Science*, 04 (96), 339-342.

**Soi:** <http://s-o-i.org/1.1/TAS-04-96-68> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.04.96.68>

**Scopus ASCC:** 2000.

### Introduction

The Republic of Uzbekistan is an active member of the world community and therefore the main trends and consequences of globalization are inevitably projected into all spheres of the social life of our society. For the most adequate perception of globalization processes, it is necessary, first of all, to have an idea of the main aspects of globalization itself. Socio-philosophical analysis of such aspects allows us to identify specific patterns of globalization development and anti-globalization trends in the world.

Globalization is an objective, therefore, necessary process in the life of mankind. It is generated, first of all, by the nature of production, which does not fit within the borders of individual countries and requires the integration of national economies into the world economy. Integration into the world economy is considered today the main stimulus for the economic development of countries. Globalization is driven by the needs of trade, the uneven distribution of natural resources on Earth, and the growing international division of labor driven by the law of comparative advantage. Global ties are also created by the developing network of global communications, military and military-technical

factors, environmental problems, migration processes, expanding international contacts of all kinds, especially cultural ones, the system of international relations, the need to regulate processes in the world community.

The listed factors lead to the expansion and deepening of ties between states and the strengthening of their influence on each other, which in fact is the process of globalization. Thus, in the structure of global relations, the main subject is the state (country), since it is the state from the very beginning of globalization that has been the only integral concrete form of human society's existence. The state has its own borders, protects them, establishes certain procedures on its territory for all its citizens. The basis of the state as a social organism with the most developed international relations is its own balanced economic and geographical complex. Violation of this balance threatens the security of the state, brings it many troubles. Broader communities: ethnic, cultural, religious are one-sided and subject to adaptation within the state, while broader economic, political or military structures belong to individual states or are formed by alliances of states. So, the only integral concrete form of society's existence, in which people live and satisfy their needs, remains the state.

## Impact Factor:

**ISRA (India) = 6.317**  
**ISI (Dubai, UAE) = 1.582**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**PIHII (Russia) = 0.126**  
**ESJI (KZ) = 9.035**  
**SJIF (Morocco) = 7.184**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

### Methods

By the beginning of the 21st century, humanity has entered a qualitatively different phase. According to many authors, in a post-industrial society, the source of the main conflicts will no longer be ideology or economics. The most important boundaries dividing humanity and the main sources of conflict will be determined by culture.

It is extremely important to realize and rethink how civilizations interact, what role culture plays in relations between people and their communities, and what steps we, as representatives of humanity, need to take in order to avoid a “clash” of civilizations.

In modern conditions, the cultural aspects of social life will play an increasingly decisive role in relations within and between civilizations in the new 21st century. It is obvious that it is in the sphere of culture that the key to solving many of today's problems lies.

The crisis, which today explains many of the difficulties facing society, originated in the financial and economic sphere and belongs to it. It is much more important to understand that there is a possibly deeper crisis - a crisis of consciousness, a crisis of culture and a crisis associated with a fall in morals. The spirituality has practically disappeared from the life of modern society - which is especially true of the “golden billion”.

The question of the significance of the cultural, ideological and spiritual aspects of globalization and their impact on the life of modern society is of particular relevance. The growing spiritual scarcity, the strengthening of eschatological sentiments, the predominance of the material principle in the life of people - this is against the background of which the current crisis is taking place.

It is important to understand that the spiritual crisis has struck not only the sphere of art, morality or value orientations of people, but also the economic sphere, where self-interest and greed prevail, and the political sphere, which is increasingly characterized by pragmatism, momentary interest, and not higher aspirations.

It becomes obvious that when outdated systems of socio-economic and socio-cultural relations cease to function, there is a need to propose new mechanisms of interaction between people and their communities. Culture as striving for the ideal is "a great help to us in the days of our difficulties." According to the deep conviction of some authors, the solution to many problems that do not necessarily have their roots in the bosom of the cultural and civilizational life of mankind can be found if the powers that be and ordinary citizens turn to the cultural sphere of social life. Social being is especially clearly manifested in the whole world.

I would also like to draw attention to the relationship between the concepts of globalization and localization.

### Results and discussions

In modern social analysis, there are three positions in the interpretation of globalization:

1. radical-globalist, asserting the gradual convergence of national states and cultures into a single community and culture;

2. moderately globalistic, asserting that along with rapprochement, an oppositely directed process will also take place;

3. anti-globalization, defending the thesis that globalization only enhances the demonstration of differences between cultures and can cause a conflict between them (the conflict of civilizations of S. Huntington).

Factors of globalization: economic, predetermining the perspective of the movement of cultures within the boundaries of modernization; social, predetermining the globalization of social action; a risk factor moving from local to global. Depending on which processes - homogenization or fragmentation - will prevail in the course of globalization, the following concepts stand out:

1. globalization based on the ideas of progress, leading to the homogenization of the world (the concept of universalization);

2. globalization based on the real diversity of the world (multiculturalism);

3. the concept of localization as hybridization, which is an attempt to synthesize the global and the local. For the social structure, globalization means an increase in the possible types of organizations: transnational, international, macro-regional, municipal, local. Not only these types of organizations are important, but also those informal spaces that are created within them, in between: diasporas, emigrants, refugees, etc. Another dimension of hybridity is associated with the concept of mixed times: the alternation of premodernity, modernity, postmodernity (for example, in Latin America). Within the boundaries of this direction, globalization is seen as interculturalism;

4. Despite a number of fruitful moments in the study of globalization and localization, the above theories have a common drawback: the problem is considered at an empirical, external, phenomenal level.

Globalization is inherently a peaceful process, albeit an aggressive one, therefore, globalization is most often carried out in the process of peaceful expansion of the norms of the dominant community to other communities (although the history of culture also demonstrates examples of military globalization - Ancient Rome). The peaceful form of globalization is more characteristic of the era of modernism. “The process of globalization makes wars meaningless and certainly not profitable for most countries” (Charles Maines). Peaceful globalization is a more advanced process than military globalization. War leads to a temporary approach to the achievement of equilibrium

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHII (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

in the world, and if there is a sharp lag in the spiritual development of the dominant community, civilization perishes due to the lack of balance between material and spiritual development. Through violence - war - only a temporary development of the globalization process is possible.

Hence, it is clear why empires (both ancient and new) perished, since they did not ensure a balanced development (balance) of material and spiritual development in all communities that underwent globalization (for example, in the Roman provinces in Ancient Rome). When a balance of material and spiritual development is achieved, globalization can lead to a gradual equalization of the level of development of all communities in the event that the spiritual principle of a person dominates over the material principle, which will ensure the prosperity of civilization. The creation of progressive, advanced laws for the development of communities within a civilization will eliminate the contradiction between the material and the spiritual and prevent their collision in the process of civilization development. If the process of globalization contributes to the achievement of a balance between the material and the spiritual in all communities involved in this process, then the trend of globalization and, consequently, the prosperity of civilization will continue. This will continue until there is a sharp imbalance between these two beginnings. When the material dominates the spiritual, the opposite tendency will arise - localization, leading to deglobalization, provincialism and the collapse of civilization. If globalization is based on the non-violent (spiritual) spread of civilizational norms through the development of sciences, culture, spirituality, material support of peoples and communities, then a positive trend for the prosperity of civilization will develop. If the balance between the material and the spiritual is disturbed in favor of the material, the process of de-globalization, localization, and the collapse of civilization will begin. At the same time, the death of a certain civilization does not mean the disappearance of civilization in general, it represents the beginning of the formation of a new civilization. Thus, the dual meaning of globalization must be noted. On the one hand, globalization is a positive phenomenon as a social regulator of maintaining the energy balance of

civilization, i.e. maintaining its equilibrium state. On the other hand, globalization has negative aspects, since usually represents a non-spiritual phenomenon, i.e. the manifestation of the rapid development of the material principle of civilization, in connection with which, in the process of globalization in the rudiment, in a latent form there is another process that destroys it from the inside - the process of localization.

### Conclusion

From a prognostic point of view, the concept of coexistence and an approximate balance between globalization (aggregation) and localization (fragmentation) is legitimate. This equilibrium-non-equilibrium state will depend on the influence of two factors; the external state of the environment and its influence on the development of civilization; internal - the state of spirituality of mankind as a whole and its individual parts (social strata, groups, states, communities). New advanced communities will emerge that will influence the backward communities through the exchange of high technologies. Therefore, the dominance of a single civilization under the auspices of one community cannot last long, but new material technologies will bring together and repel heterogeneous world communities, i.e. world development will be pulsating, with the manifestation of fluctuations in globalization and localization at an accelerated pace.

So, the process of globalization has positive and negative features. Opponents of globalization processes - anti-globalization - have their own arguments with which one cannot but agree. But, nevertheless, the processes of globalization in all spheres of society's life make it possible to expand the framework of narrow national or narrow state interests and reach a higher planetary level. Against the background of the global problems of our time, globalization in its best form can be viewed as the ability to make decisions together, without thereby harming an individual state, society as a whole and, of course, the environment. Therefore, in Uzbekistan, the processes of globalization are carefully studied and, together with national and public interests and universal values, are an integral feature of the development and improvement of our society.

### References:

1. Rizaev, I. I. (2019). The structure of the social system as the basis for the self-organization of society. *Scientific Bulletin of Namangan State University*, 1(7), 190-195.
2. Khayitboy, K., & Ilhom, R. (2020). The impact of liberalization on the development of the social system. *International Engineering Journal for Research & Development*, 5(3), 4-4.

**Impact Factor:**

**ISRA (India) = 6.317**  
**ISI (Dubai, UAE) = 1.582**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**PIHII (Russia) = 0.126**  
**ESJI (KZ) = 9.035**  
**SJIF (Morocco) = 7.184**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

3. Lolk, D. (2012). *Dva traktata o pravlenija*. (p.128). Moskva: Vldos.
4. Rizaev, I. I. (2019). Evolutionary mechanisms of self-organization of the social system. *Scientific Bulletin of Namangan State University*, 1(9), 81-86.
5. Imomalievich, R. I. (2020). Synergetic interpretation of society development. *International Engineering Journal for Research & Development*, 5(3), 5-5.
6. Alikulov, S. A., & Rizaev, I. I. (2020). Methodological problems of research of social systems. *Theoretical & Applied Science*, (2), 717-720.
7. Abu Nasr Forobij. (1993). *Fozil odamlar shaxri*. (p.47). Toshkent: Abdulla Kodirij.
8. Rizaev, I. I. (2019). Mehanizmy samoorganizacii social'nyh sistem. *Jekonomika i socium*, № 3(58), 368-372.
9. Rizaev, I., Ganiev, K., & Alikulov, H. (2020). Evolution of the Social System: From Chaos to Order. *TEST Engineering & Management*, Vol. 83: May/June 2020, 27362–27366.
10. Rizaev, I.I. (2020). *Obshhestvo kak samoorganizuushhajasja sistema*. Racional'noe prirodopol'zovanie - osnova ustojchivogo razvitija. Chechenskij gosudarstvennyj pedagogicheskij universitet. (pp. 520-525).
11. Gegel', G. (1973). *Raboty raznyh let*. Tom 2, (p.50). Moskva.
12. Rizaev, I.I. (2020). *Struktura social'noj sistemy - osnova samoorganizacii obshhestva*. «Dni nauki - 2020» III Mezhdunarodnaja nauchno-prakticheskaja konferencija. GOU VPO «Donbasskaja agrarnaja akademija». /4/9. Tom 5, pp. 45-51.
13. Rizaev, I.I. (2020). *Metodologicheskie aspekty issledovanija social'nyh sistem*. Obshhestvo v kontekste sociokul'turnyh transformacij. (pp.92-98). Birobidzhan PGU im. Sholom-Alejhema.
14. Rizaev, I. I. (n.d.). Sinergeticheskij podhod k samoorganizacii social'nyh sistem. *Redakcionnaja kollegija*, 294.
15. Rizaev, I. I. (n.d.). Obshhestvo kak samoorganizuushhajasja sistema society as a self-organizing system. *Redakcionnaja kollegija*, 520.