

The impact of globalization on national values and culture

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Received: 23 October 2024; **Accepted:** 25 December 2024; **Published:** 27 January 2025

Abstract: This article analyzes the positive and negative impacts of globalization on national values and culture, the issue of preserving nationality, as well as the impact of universal culture and technological progress on the life of society and globalization on family values.

Keywords: National values, universal culture, family values, preservation of nationality, society.

Introduction: Today, while most countries in the world are experiencing periods of industrialization and post-industrial development, the societal value system is undergoing various transformations. The socio-economic changes taking place at the global level, the development of technologies, innovations in the education system, and the presentation of new values to the modern person are becoming increasingly important. The scale of change is also reflected in the essence and level of understanding of such value concepts as nation and patriotism. Although the empirical justification of this process has been carried out by many scientists, the multifaceted nature of the process still leads to its interpretation as standards that are difficult to study and measure. For this reason, the future of humanity is becoming increasingly interconnected. We can see this in the political, legal, spiritual, scientific, and other spheres. Globalization, as a process of universalization, has emerged under the influence of the global economy, the activities of multinational companies, international trade, television, and cultural ties. According to contemporary development analysts D. Nesbit and P. Eburdin, "all cities in the developing world have international supporters of youth culture." "We have a new, universal way of life in our food, music, fashion, and many other things. This way of life leads to one-to-one acquisitions, people drink the same coffee, drink the same water, use the same furniture, wear the clothes of the most fashionable, "named" firms for everyone, and listen to

the same rock music when they're in cars or in cafes.

The universal way of life influences a large part of people's daily lives, although it only includes the sphere of shopping, intensive cultural contacts and mutual exchanges are taking place today. Eastern culture and religious systems, Eastern medicine, and Eastern customs are widespread in the West. A strong cultural flow is coming from the West to the East. English is becoming the language of almost the whole world. Television and movie theaters often feature Western and American films, with Easterners adopting more Western values. This invasion of Western culture is called "cultural imperialism."

Such an attack will inevitably lead to the emergence of "cultural nationalism," attempts to preserve and protect national traditions, institutions, and values. Such traditions are particularly evident in Islamic countries. Currently, attempts to protect national interests are linked to the economic, political, and cultural part of the West, and it is difficult to put any obstacles in front of them."

Nowadays, "capitalism is losing its human character and becoming barbaric." Human interests remain secondary and tertiary, personal enrichment reaches the first level. The creation of robots that do not ask for wages, do not rebel, do not demand wages, instead of workers who have worked in industrial zones for 40-50 years, testifies to the emergence of humanity as a human being. Robots have already entered our

everyday life, even into our scientific life. In families, these robots play the role of a caregiver, a house cleaner, and even a singer of lullabies.

The goal of globalization should be human. Globalization, which has served humanity, is a good thing. Every value serves a person and glorifies a person, if it is convenient for him, he considers it preferable and does not replace it, and there is no danger if influences from outside are also corresponding to this. If globalization and values serve humanity, honor humanity, then there is no danger.

It is clear that under the influence of the negative consequences of globalization, dialogue between cultures and values, intercultural relations, and cultural and spiritual pluralism are threatened. In such a situation, solving the problem of combating the negative consequences of globalization is an important task. Currently, attempts to halt the process of globalization, protect against it, and combat its negative consequences are causing various opinions and debates among specialists in this field.

From the perspective of the objectivity and legitimacy of the globalization process, it is necessary to emphasize that the opinions about stopping this process or combating it are completely unfounded and false. Such an objective process cannot be stopped by subjective actions. The idea of fighting against it is also wrong. Here, the word can refer to the process of globalization, responding to its negative consequences, protecting national interests from them, and adapting to it based on one's own interests and needs. To accomplish this, it is necessary to analyze trends in globalization, anticipate and study the possible outcomes and consequences of this process, prevent possible negative consequences, and seek opportunities for society to be fully prepared for it. Researchers studying the process of globalization have proposed various opinions, proposals, and approaches to this issue. They express various opinions such as the need for equal dialogue between states, protection with the help of religion, isolation in certain issues, and the need for economic, political, and cultural closeness with leading countries around the world.

Such thoughts and approaches have helped to find some solutions to the problem. The value system is one of the main spiritual factors that can resist the negative consequences of globalization, and at the same time, this factor itself is also under the influence of globalization.

By expressing a new quality of social life and the current stage of integration, globalization changes the existing system of traditional national values in society, sometimes negatively impacting them. Based on this,

axiology should study the problems of modernization of socio-cultural life and its consequences, strive to solve these issues, answer questions such as which values are more important, which are changing, and what the results and consequences of these changes may be. This situation requires a periodic revision of the value system as a result of societal changes and development, their reassessment within the framework of today's demands, and, if necessary, the rejection of values that have lost their significance, and the correct definition of value orientations (value orientation) for future development. The implementation of this task is important both theoretically and practically.

Currently, as an objective process, globalization determines the future of the global community. Globalization is also affecting Uzbekistan. Economic, political, and spiritual reforms in Uzbekistan are being implemented in a context where the process of globalization is expanding and deepening. Our young democratic country faces a number of tasks related to this process. One of them is to use the results of globalization in the interests of our state and turn them towards serving the progressive development of our society. The phenomenon of globalization itself is not only aggressive in nature: it is important to use its creative potential, correctly direct its results and consequences. Uzbekistan's participation in the process of globalization not as an observer, but as an active participant and subject capable of influencing it, will further expand its potential to become one of the most developed countries in the future.

Based on the above, it is more than ever necessary to constantly study the essence and features of globalization, analyze its results, and develop mechanisms for their use for the development of our country. In particular, in order to preserve our nationality and further increase the effectiveness of its transmission to young people, we will increase the effectiveness of these reforms by translating our sources reflecting our national customs and values into different languages through global networks, widely disseminating them among young people using modern technologies and programs, penetrating into what currently occupies them, for example, by presenting our values and customs, national identity to our young people through electronic books, android books or social networks.

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