



THE CONCEPT OF GLOBALIZATION, A MATTER OF ITS MEANING AND ITS ROLE IN HUMAN DEVELOPMENT

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DISCUSSION

There is a growing interest in the concept of globalization, its meaning and the role of humanity in development. The process of globalization is uniting the countries and peoples of the world to such an extent that no other instrument in the history of mankind has been able to do so. This process is intensifying so much that no part of the world is still affected by it. The term globalization, which appeared at the end of the last century, meant the general generalization of the economic and spiritual life of the countries of the world. Countries that say globalization will avoid such a process are more likely to be affected. Such involuntary effects often have negative consequences. An analysis of the research conducted by our countries during the independence period shows that work in this area is just beginning. Globalization also affects national spirituality. Given that any policy, including economic policy and policy in the field of spirituality, can be successful only if it has a scientific basis, we have to admit that our scientists and politicians will provide sufficient assistance in this regard. There are many definitions of globalization, but the one that fully covers its features, in our opinion, is the definition given by the French researcher B. Bandi. It emphasizes the three-dimensional nature of the globalization process. There may be some objections to each measurement of globalization as described. But if we look at the processes that are taking place in the world, we see that every dimension of them is present in it. Proponents of globalization are called globalists. Among them are government officials, politicians, industrialists and businessmen. According to A. Parshovil, a speaker at the Conference on Sectors of Anti-Globalization in Russia, the main content of globalization is produced in other countries.

The term "globalization", which appeared at the end of the last century, meant the general generalization of the economic and financial life of

the world. Today, however, it has become a comprehensive concept. It represents the process of general generalization in all spheres of life of states and peoples. Although the process of globalization did not appear suddenly, but continued in a simple and natural way since the creation of man, it has now accelerated sharply as a result of the violent interference of man in the process of natural development in his own interests. Of course, on the one hand, there are positive aspects of this process. For example, the rapid influx of science and technology in many countries is due to globalization. This has a positive impact on the development of their economic life and the living standards of the people. In this way, it contributes to the growth of the general intellectual potential of mankind. On the other hand, the negative effects of globalization are also evident. In particular, the widening of economic disparities between developed and developing countries, especially through the use of modern telecommunications, computers, the Internet, the assimilation of national and spiritual values of a region to other peoples, and thus not only economic but also national attempts to establish naval domination are also observed. By the 21st century, this process has become more widespread than in the 20th century, increasing its influence, and, worst of all, many developed countries are strengthening economic integration in the world, assisting developing countries in science, technology, education, and promoting democratic values, trying to exert national-spiritual influence under the pretext of widespread dissemination. In this sense, the process of globalization serves the interests of more developed countries more than those of newly developed or developing countries. Powerful states, relying on their enormous potential, are exploiting the material resources and markets of less developed countries. This limits the ability of economically weak countries to be independent in their development.



Because the necessary equipment, technology and scientific developments for the organization and implementation of production are not prepared in developing countries, but imported. In this way, developing countries are doomed to become dependent on, or more precisely, dependent on highly developed countries. In other words, globalization is launching a new form of aggression. Of course, this is nothing. The worst thing is that along with this technique and technology, production relations, there are elements of alien spiritual life and culture of life. If they did not harm the national feelings and mentality of the people, if they did not negatively affect the development of the nation, there would be no need to worry. Unfortunately, foreign spiritual influences try to replace national spirituality and worldview. In addition, the most modern means of mass spirituality and culture - immoral movies, TV series, stupid shows come in. In the process, the national language, national values and views are pushed aside like an orphaned lamb. If this is not done in time, the risk of losing national identity will increase. This is a great tragedy for all mankind. Because the greatness of a human being is, first of all, reflected in his understanding of his nation and his pride in it. The national feeling encourages the nation to live, work and sacrifice with great responsibility. That feeling builds confidence in the future. So a person who doesn't understand his nationality is a person who doesn't know who he is. As great and sacred is the preservation of humanity, the preservation of the nation is no less. It is a sacred feeling to live as a representative of a nation. Only a person who understands and appreciates himself will have this quality. The growing influence of national identity requires not only an understanding of the threat that is emerging, but also a concerted effort to prevent it. In this regard, the formation of national spiritual immunity is especially important.

National spiritual immunity is the existence of intellectual skills necessary for the sustainable development of a nation. It is a growing national demand and a national spiritual opportunity that can withstand any external threats, is stronger and superior to them. In other words, national spiritual immunity is a response to external influences, a spiritual force that can resist it. The formation and effective use of the following factors will be of practical importance in the development and strengthening of national spiritual immunity. First, the development and effective use of national intellectual potential. To this end, the development of education and national upbringing, the transformation of customs, traditions and values into an integral part of the worldview of young people in accordance with universal values. So that young people feel not only the universal values, but also the richness and beauty of the values of their nation. Let them be seen as the main source of national spirituality. But it is not easy.

Because in today's world, a lot of money and energy is being used to replace the spirituality of a nation that occupies the human heart and mind with foreign ideas, and ultimately to establish spiritual domination over millions of people. Sometimes in such a situation, some young people who have no life experience and are struggling financially try to seek salvation from the outside. In addition, the curiosity of young people, acting without thinking about the consequences, also weakens the national spiritual immunity. High intellectual potential is a key factor in the formation and strengthening of national spiritual immunity. By achieving its growth, we can meet the spiritual needs of young people with our national spiritual wealth, protect them from various ideological attacks. In order to fulfill this task, it is necessary to effectively use the intellectuals who form the core of the nation's intellectual potential, to activate them, and to take the necessary measures for this. Only a nation with a high national intellectual potential can develop national ideas that will lead the country to development and put them into practice. World experience shows that a nation with underdeveloped intellectual potential is doomed to ignorance. Therefore, the development of national intellectual potential, constant care for it is a prerequisite for the consistent strengthening of national spiritual immunity. Therefore, in the current period of growing various threats, our country pays great attention to the issue of increasing the national intellectual potential.

New schools, lyceums and colleges being built in our country, modern universities, cultural institutions, a number of state programs are all serving this purpose. Second, another factor in the formation of national spiritual immunity is the development and implementation of the idea of national development, which embodies the interests and goals of the nation. If the idea of national development is far from the requirements of real life and does not take into account the aspirations of the nation, it will remain a dry theory that will never become a material force. The idea of national development is not the very idea of the nation. Rather, it is a scientific-theoretical concept that calls the nation to the pursuit of a specific goal, to high progress, and makes them a vital necessity. The national idea is a source that expresses more national identity and gives it a practical meaning. While the national idea is a constant and the main source, the idea of national development develops according to the needs of the nation, the scope of the tasks of its development, expands and reflects them due to life experience and requirements.



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