



## PROBLEMS OF IDEOLOGICAL SECURITY IN THE CONTEXT OF GLOBALIZATION

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### ANNOTATION

*This article describes the author notes that humanity will understand and recognize the unity of the world based on diversity, if it can combine the national and the universal at the optimal level, the basis of the integration process will be viable and durable. Popular "popular culture" is a poisonous killer that deprives a person of the title of humanity and, consequently, kills the foundations of human civilization. Therefore, today one of the most pressing problems is to protect our citizens, especially our youth, from this ideological poison, to preserve the cultural identity of our people.*

**KEYWORDS:** *globalization culture economic and technological changes, worldview, cultural homogeneity "and" ethnicity*

### DISCUSSION

Today the discussion about the term "globalization" is characterized by different views. Some see these developments as a sign of a future international civil society, a new world and the beginning of an era of democracy. For others, globalization is the economic and political hegemony of the West, primarily America, with the result that culture takes on a uniform form throughout the world, giving Disneyland its characteristic sleek look.

Of course, while such views are valid, they do not fully reflect the current worldview when viewed in isolation. The question is rather complicated. But one thing is clear: the economic and technological changes that have led to globalization have caused serious social and political problems.

The globalization process has created favorable conditions for the technical re-equipment of production based on the most advanced, new technologies, the development of fast modern communication and communication systems, the collection and dissemination of scientific, technical and other information necessary for human life, labor productivity. leading to unlimited possibilities in this regard. This, in turn, contributes to the convergence of countries, the intensification of the process of integration into the world economy. But it is also impossible to ignore aspects of globalization that

cause a number of contradictions and contradictions in the modern world.

The fact is that the contradictions associated with the processes of globalization are manifested primarily in the field of culture. In this sense, globalization can also be called a global cultural revolution. "Today the whole world is becoming a separate giant blast furnace for processing national cultures" [1]

It is well known today that the West is striving for a monopoly with the entry of the Western powers into the ranks of the powerful leading states and the end of the bipolar world. Russian scientist V.L. Inozemtsev writes: "Globalization, in fact, is not a process of forming a single civilization based on universal human values, but an expansion of the "Western" model of society and the adaptation of the world to this model. It is no coincidence that terms such as "information neocolonialism" [2], "information wars" [3], "cultural imperialism" [4], "cultural hegemony" [5] and "information expansion" are often used by many scientists around the world [6].

Emerging global cultures have their own means of diffusion. Experts point out that there are four main ways of doing this.

The first is the international culture of the world's leading business and political circles. Samuel Huntington calls this "the culture of Davos." It is a



culture that is formed among those who strive to become participants in the global economic system and achieve success. The global culture of the Western intelligentsia as a second circle. Uni Peter L. Berger calls this "the club culture of the intellectuals." This culture is based on ideas and rules of behavior that are promoted and tried to popularize Western, mainly American intellectuals (for example, Western ideas about human rights, environmental protection, feminism, gender equality, as well as lifestyles and policies that correspond to these ideological concepts). driving rules).

The third is mass movements in one form or another (religious-confessional movements, Greenpeace, feminism movement, etc.).

Finally, global culture is a relatively obvious and perhaps the most dangerous means of spreading "popular culture". These tools and channels that spread global culture around the world are largely interconnected and require separate research.

As a result of the processes of globalization, cultural unification on the basis of the American model, attempts to form a single world culture while denying the diversity of cultures of different peoples bear certain fruit. In this regard, the American political scientist Z. Brzezinski writes: "Cultural superiority is an important aspect of America's global power. Regardless of what some may think of its aesthetic values, American popular culture, especially the youth of the world, attracts like a melody. Its appeal is probably due to the philosophy of love of life, the quality of life promoted through this culture, but the appeal of American culture is undeniable. American television programs and films account for nearly three quarters of the global market. American popular music is also a priority as it reflects interests, eating habits, and even the way they dress by Americans around the world. The Internet is in English, and most of the words in the computer are from America, which affects the content of global communication. Finally, America has become a Mecca for those seeking a modern education"[7]

In this regard, the German scientist V. Beck asked the question: "What is globalization?" "The modern world, its crisis and its progress can be understood without paying attention to the context of events described by such key words as 'cultural politics', 'cultural capital', 'cultural identity', 'cultural homogeneity' and ethnicity. [8]

Since language has become a political weapon, it is natural that there should be "manufacturers" and "owners" of these "weapons". Based on this idea, P. Burdet introduces the concepts of "linguistic market", "linguistic capital" and "owners of linguistic capital". The rules of pricing in the "language market" are introduced by "owners of linguistic capital".

According to the French sociologist, they legitimize the "official language" through the system of sanctions they have developed, that is, they determine which words are valuable and necessary, and what are the scope and meanings [9].

Pierre Burdet connects this situation with the phenomenon of "symbolic power". Symbolic authority, in his opinion, "through speech legitimizes the existing situation, makes people see and believe, confirms or changes a certain way of perceiving the world and through it influences the world." It is almost a mesmerizing power that allows people to achieve results that are usually achieved with the help of physical or economic strength, without the use of force "[10]

At the disposal of young people are dozens of different theaters and concert organizations, pop art groups, etc. Cinema, watching TV and video equipment remain the favorite form of youth leisure activities. At the same time, as it is correctly emphasized in the literature, it is necessary to make fuller use of the possibilities of libraries, clubs, houses and palaces of culture, recreation parks of museums and other institutions, to develop and implement appropriate measures aimed at educating and shaped by a qualitatively new democratic and conscious social psychology of youth. Uzbekistan [11]

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