

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHHI (Russia) = 0.126  
ESJI (KZ) = 8.716  
SJIF (Morocco) = 5.667

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: 2020 Issue: 04 Volume: 84

Published: 12.04.2020 <http://T-Science.org>

QR – Issue



QR – Article



**Nargiza Bekmuradovna Radjapova**

Karshi Institute of Engineering Economics  
Senior Lecturer of the Department of Uzbek and Russian Languages

**Umida Abdikarimovna Usmanova**

Karshi Institute of Engineering Economics  
Teacher of Uzbek and Russian languages

## IDEOLOGICAL PROCESSES IN THE PERIOD OF GLOBALIZATION AND THEIR IMPACT ON THE CONSCIOUSNESS OF YOUTH

**Abstract:** *In today's globalization, the issue of educating a highly spiritual person becomes even more relevant. In turn, the process of globalization also has an impact on the spirituality of the individual. In order not to create a gap in the spiritual world of our youth in the era of globalization, we need to instill in their hearts and minds a sense of respect for a healthy lifestyle, national and national values from childhood.*

**Key words:** *globalization, intellectually high-spirited, talented youth, personality development, national values, world information space, geopolitical forces, creativity, kindness, humanity.*

**Language:** English

**Citation:** Radjapova, N. B., & Usmanova, U. A. (2020). Ideological processes in the period of globalization and their impact on the consciousness of youth. *ISJ Theoretical & Applied Science*, 04 (84), 127-129.

**Soi:** <http://s-o-i.org/1.1/TAS-04-84-19> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.04.84.19>

**Scopus ASCC:** 3300.

### Introduction

UDC 101

The term "globalization" was first coined by the American scientist T. Used by Levitt in a 1983 article in the Harvard Business Review. T. Levitt called the process of merging the various product markets produced by large multinational corporations "globalization". This definition focuses on the economic aspects of the globalization process.

Today we live in a time of rapid change, a time of extreme violence and complexity that is radically different from the times that humanity is now experiencing. Statesmen and politicians, philosophers and sociologists, commentators and journalists describe this period differently and call it by different names. Of course, on the one hand, the positive aspects of this process are not absent. In particular, 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, raising the living standards of peoples. In this way, it

contributes to the growth of the general intellectual potential of mankind.

Today, our young people receive a wide range of information and information not only in educational institutions, but also through radio and television, the press, the Internet. In such a situation where the world information space is expanding, it is necessary to educate our children not only to read it, but also to see it, to surround them with an iron wall, which is undoubtedly in line with the requirements of the time and our noble goals. does not come. After all, we have set ourselves the task of building an open and free democratic society in our country, and we will never back down from this path.

By globalization, the author understands, joining the opinion of the famous Russian scientist V. M. Mezhujev, "the increasing interdependence of national States and regions that form the world community, their gradual integration into a single system with common rules and norms of economic, political and cultural behavior"[1. S. 102-115].

As M. Delyagin, one of the first Russian researchers of the phenomenon, notes, globalization is

## Impact Factor:

<b>ISRA (India)</b>	<b>= 4.971</b>	<b>SIS (USA)</b>	<b>= 0.912</b>	<b>ICV (Poland)</b>	<b>= 6.630</b>
<b>ISI (Dubai, UAE)</b>	<b>= 0.829</b>	<b>PIHHI (Russia)</b>	<b>= 0.126</b>	<b>PIF (India)</b>	<b>= 1.940</b>
<b>GIF (Australia)</b>	<b>= 0.564</b>	<b>ESJI (KZ)</b>	<b>= 8.716</b>	<b>IBI (India)</b>	<b>= 4.260</b>
<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 5.667</b>	<b>OAJI (USA)</b>	<b>= 0.350</b>

characterized by such features as "the destruction of administrative barriers between countries, the planetary unification of regional financial markets, the acquisition of financial flows, competition, information and technologies of a universal global character. The most important feature of globalization is the formation of a world-wide financial or information market, but also a financial and information space, in which not only commercial, but also all human activities are carried out to an increasing extent"[2. S. 133-134].

The famous Russian philosopher S. Panarin believes that globalization "is defined as the process of weakening traditional territorial, socio-cultural and state-political barriers that once isolated peoples from each other, but at the same time protected them from disordered external influences, and the formation of a new, non-protectionist system of international interaction and interdependence"[3. S. 394-395].

The source of sustainable human development lies in the diversity and diversity of cultures. "Our cultural diversity," says the UN's Earth Charter, "is a valuable heritage, and different cultures will find their own ways to realize their vision of a sustainable way of life." [4]

Humanity must expand the global dialogue initiated by the Earth Charter, as we have much to learn from each other in our search for truth and wisdom. We must find harmony between diversity and unity, individual freedom and the public good, short-term plans and long-term goals.

"The global world," writes I. A. Vasilenko, "must be created in the dialogue of civilizations as a common space of multifaceted spirituality-always open and always improving in the process of understanding the other"[5. S. 18].

The readiness and consent of modern man to problematize his being one more time, in connection with a new culture, to see the world through the eyes of this new culture — as required by the true development of this culture, as required by the acceptance or, on the contrary, rejection of a new culture — this consent and readiness is not present. A person of the modern, primarily Western world does not want new problems — no problem is his slogan, he is tired of the world, has long developed for himself stereotypes of behavior and lifestyle, he does not want to worry about the new and therefore looks at the best examples of national cultures as an artifact of an illusory world [6].

Integration and fragmentation, globalization and regionalization of the modern world complement and

mutually support each other, or, more precisely, they are two sides of the same process. For this reason, the term "glocalization" is sometimes used to refer to current General planetary trends in order to emphasize the fact that the coexistence of synthesis and decomposition, integration and fragmentation is not a matter of chance and cannot be avoided or reversed [7. S. 13-22]

The culture and spirituality of the peoples of Central Asia, including Uzbekistan, have enjoyed Eastern and Western culture, as they are located on the great Silk Road that connects East and West. In the process, our people have not only mastered their positive aspects, but also managed to enjoy their spirituality and culture. We can see this not only in our country, but also in the works of our scientists, who have made a great contribution to the development of world culture and have a strong place. In particular, in the IX-XII centuries in Movarounnahr science has risen, a real foundation has been laid for many branches and directions of modern science. In particular, the cornerstones of secular sciences such as mathematics, algebra, astronomy, medicine, geology, geodesy, geography, philosophy were laid during this period. During this period, encyclopedic scholars such as Muhammad Musa Khorezmi, Ahmad Fergani, Abu Rayhan Beruni, Abu Ali Ibn Sino, Abu Nasir Farobi, Abu Bakr Imam Bukhari, Abu Isa Muhammad Termezi I in our country from the invaluable scientific and spiritual heritage of the world in various fields of science. enjoyed. [8. S. 127-130]

But there will be no big trouble, as noted by the famous Kazakh philosopher A. G. Kosichenko, if the national culture is not widely understood. After all, it is primarily a national culture, and therefore the culture of a particular nation. National culture can and should educate a person on the values inherent in this culture. And if this is a real culture, then such a person is interesting to the world, because through the cultural identity of a person, the universal culture emerges [9].

In order not to create a gap in the spiritual world of our youth in the era of globalization, we need to instill in their hearts and minds a healthy lifestyle, a sense of respect for national and national values from childhood. Because today, even seemingly insignificant information directed against human spirituality can cause enormous moral damage, which does not seem to be driven by the intensity of globalization in the world of information, but its harm cannot be compensated by anything.

<b>Impact Factor:</b>	<b>ISRA (India) = 4.971</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
	<b>ISI (Dubai, UAE) = 0.829</b>	<b>PIHHI (Russia) = 0.126</b>	<b>PIF (India) = 1.940</b>
	<b>GIF (Australia) = 0.564</b>	<b>ESJI (KZ) = 8.716</b>	<b>IBI (India) = 4.260</b>
	<b>JIF = 1.500</b>	<b>SJIF (Morocco) = 5.667</b>	<b>OAJI (USA) = 0.350</b>

## References:

1. Mezhuev, V.M. (2000). The problem of modernity in the context of modernization and globalization. *Politics*, No. 3, pp. 102-115.
2. (2000). *The practice of globalization: games and rules of the new era*. (pp.133-134). Moscow.
3. Panarin, S.A. (2000). *Political science*. (pp.394-395). Moscow: Gardarika.
4. (n.d.). Retrieved from <http://www.earthcharter.org/draft/charter.htm>
5. Vasilenko, I.A. (1999). Dialogue of Civilizations. (p.18). Moscow: Editorial URSS.
6. Kosichenko, A.G. (n.d.). National cultures in the process of globalization. *WWW.orda.kz. Electronic information and analytical bulletin*, No. 8, 9.
7. Orlov, F.I. (2001). Social costs of globalization. *Sociological studies*, No. 7, pp.13-22.
8. Akhmedov, B. (2001). *Sources of history of Uzbekistan*. (pp.127-130). Tashkent: Teacher.
9. Kosichenko, A.G. (n.d.). National cultures in the process of globalization. *WWW.orda.kz. Electronic information and analytical bulletin*, No. 8, 9.
10. (n.d.). Retrieved from <https://moluch.ru/archive/57/7836/>
11. (n.d.). Retrieved from [http://www.inspp.ru/index.php?option=com\\_content&task=view&id=100&Itemid=11](http://www.inspp.ru/index.php?option=com_content&task=view&id=100&Itemid=11)
12. (n.d.). Retrieved from [http://www.undp.org/content/dam/uzbekistan/docs/Publications/human-development/human-development-textbook/HDtextbook\\_11.pdf](http://www.undp.org/content/dam/uzbekistan/docs/Publications/human-development/human-development-textbook/HDtextbook_11.pdf)
13. (n.d.). Retrieved from <https://elibrary.ru/item.asp?id=16227700>
14. Farhodjonovna, F. N. (2017). Spiritual education of young in the context of globalization. *Mir nauki i obrazovaniya*, №. 1 (9).
15. Ergashev, I., & Farxodjonova, N. (2020). Integration of national culture in the process of globalization. *Journal of Critical Reviews*, T. 7, №. 2, pp. 477-479.
16. Xudayberdiyevich, X. S., et al. (2020). The importance of social norm in the society and human life in the condition of globalization. *Journal of Critical Reviews*, T. 7, №. 2, pp. 234-237.