

THE RELATIONSHIP BETWEEN GLOBALIZATION AND MODERN IDEOLOGY

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Annotation:

Ideologies of globalization are those concepts in globalization that have values and meanings. According to Steger, there are three main ideologies: market, justice, and religious globalism. Market globalism is an ideology that seeks to create free market norms that have liberal ways of doing things.

Keywords: ideologies, concepts, globalization, transnational mass culture, international organizations.

INTRODUCTION

The relationship between globalization and modern ideology is a rich and complex one, characterized by both mutual influence and tension. Globalization as a Force Shaping Ideologies:

Spread of Ideas: Globalization facilitates the rapid dissemination of ideas, values, and political systems across borders. This can lead to:

Convergence: The emergence of shared or similar ideologies, particularly around economic liberalism and democratic values.

Hybridization: Existing ideologies can adapt and blend with influences from other cultures, creating new or modified versions.

Economic Integration: Increased economic interdependence can influence ideologies, fostering:

Support for free trade and open markets: Seen as beneficial for global economic growth and individual prosperity.

Criticisms of inequality and exploitation: Arising from concerns about uneven benefits of globalization and its impact on labor rights and developing nations.

Technological Advancements: Communication technologies like the internet play a crucial role in spreading ideologies and facilitating transnational activism. This can:

Empower social movements: Giving them a global platform to share their messages and mobilize support.

Promote alternative ideologies: Challenging dominant narratives and offering new perspectives on global issues.

Modern Ideologies Shaping Globalization:

Neoliberalism: This dominant ideology emphasizes free markets, deregulation, and individual responsibility. It has:

Driven the expansion of global trade and investment: Facilitating the movement of goods, capital, and labor across borders. **Informed international economic institutions and policies:** Shaping trade agreements, development programs, and financial regulations.

Nationalism and Populism: A backlash against globalization has seen a rise in ideologies emphasizing national identity and interests. This can lead to:

Protectionist policies: Measures like tariffs and quotas aimed at limiting imports and protecting domestic industries.

Challenges to international cooperation: On issues like climate change and migration, prioritizing national interests over global solutions.

Environmentalism and Social Justice: Concerns about the environmental and social consequences of globalization have inspired ideologies advocating for:

Sustainable development: Balancing economic growth with environmental protection and social equity. **Regulation of multinational corporations:** To ensure responsible business practices and respect for human rights. **Complexities and Nuances:** **Ideological Diversity:** It's important to remember that globalization doesn't erase ideological diversity. Different regions, cultures, and groups can interpret and adapt global influences in distinct ways.

The Role of Agency: Globalization isn't a deterministic force; individuals and groups actively shape how it unfolds based on their ideologies and interests. **Contestation and Conflict:** Ideological differences often lead to tensions and conflicts over the direction and outcomes of globalization.

In the 21st century, humanity demonstrates its uniqueness by achieving success in acquiring scientific and technological achievements. The world's leading countries are intensifying new scientific and practical discoveries. Countries such as the USA, Japan, China, Russia, England, Germany, which have great production potential, are introducing the most advanced technologies and carrying out economic, socio-political reforms.

Authoritative governance systems with broad capabilities, such as the UN, WTO, NATO, and the Shanghai Cooperation Organization, directly or indirectly participate in the changes occurring in a particular region of the world.

Global problems have already gone beyond the scope of unilateral solutions in the process of globalization. At this stage, no state can approach issues unilaterally. Technical devices operating on the basis of advanced, modern technologies, as a product of human consciousness, achieve the possibility of complete control over the globe, space, and the surrounding world.

In past centuries, events took place in history as the past. A new thought, a new consciousness takes a bold step towards a future in the New World. At this stage, in order to define the concept of “global ideology,” it is necessary, first of all, to describe the process that made the emergence of this concept possible.

In sociological science, the concept of “globalization” refers to a wide range of phenomena and trends. It includes: the development of world ideologies and the presence of a constant struggle to restore order in the world; the growth of the influence and number of international organizations, the weakening of the sovereignty of national states; the emergence and development of transnational corporations, the growth international trade; intensive mass migration and the formation of multicultural communities; the creation of mass media of a planetary nature and the expansion of Western culture to all regions of the world, etc.

Analyzing the above trends, we can conclude that they were in the nature of synchronous social changes at the beginning and middle of the 20th century. Allows us to characterize them as sociocultural shifts in accordance with the characteristics of the changes taking place.

The first trend, in accordance with the theories of globalization, is the strengthening of global economic processes.

According to statistics, qualitative changes in international trade occurred precisely in the 20th century. In the world in the 1950s, there was a tendency towards the formation of a transnational economy, which was expressed in the strengthening of the international division of labor, the intensive growth in the number and volume of TNCs, the emergence of world markets for trading various resources (raw materials, labor, financial assets, etc.).

The above trends in modern science are called economic globalization.

The second trend is the formation of the sphere of transnational politics.

According to statistics, in parallel with economic globalization in the middle of the 20th century, a “revolutionary international bureaucracy” arose, which, in turn, was reflected in an increase in the number of interstate and non-governmental international organizations.

At the same time, along with quantitative changes, there were also qualitative changes, expressed in the emergence of new goals in the activities of international organizations. If at the end of the 19th and beginning of the 20th centuries. These organizations were focused on solving state problems (the right of peoples to self-determination, protecting national-state sovereignty, preventing interstate conflicts, etc.), then from the mid-20th century on solving humanitarian problems in their activities (protecting human rights and the interests of ethnocultural minorities). functions such as preventing genocide, preventing global disasters, etc. became priority.

Giving international organizations the authority to solve humanitarian problems meant giving up certain areas of state sovereignty in favor of these organizations. International organizations

can be divided into two types: intergovernmental organizations operating at the international level (UN, UNESCO, World Bank, etc.), and non-governmental organizations, operating at the national level, but on the territory of many states (Green Peace, Amnesty International), among others.

Thus, “in the middle of the 20th century. a contradiction arises between the old and new types of politics, characterized, respectively, by the principles of “closedness”, based on the principle of national-state sovereignty, and “openness”, based on the principle of national-subnational interdependence.” Another trend related to theories of globalization is the rapid development of means of communication. Since the mid-1920s. Shortwave radio broadcasting began in the early 1960s. television broadcasting via orbital satellites developed, and from the early 1970s. The history of computer networks began.

The communication process eliminated the dependence on specific coordinates. This process of the emergence of world media predetermines the emergence of a trend towards the emergence of transnational mass culture. The uniqueness of this type of culture was determined by J. F. Lyotard. He calls eclecticism the starting point of modern culture.

Transnational popular culture is characterized by two main aspects. Firstly, this is the dissemination of semiotic, aesthetic and behavioral patterns common to all through global media networks (CNN and MTV) and TNCs (Coca-Cola and General Motors), and secondly, the introduction of elements of other cultures into people’s everyday lives. for example, the beliefs of Western countries and the introduction of culturally characteristic practices into Eastern culture).The emergence of the trend of transnational popular culture occurred almost simultaneously with shifts in the direction of development in economics and politics. The rapid development of mass media has provoked a clash of ideologies that “reject the values, symbols and behavior patterns of other cultures.”

The clash of ideologies brought different cultures into a process of violent interaction, resulting in the widespread dissemination of the values, symbols and behavior patterns of the dominant cultures, which by the end of the Cold War were the cultures of North America and the West. Europe. As a result of these expansions, cultural hybrids arose, that is, a fusion of Western cultural values and traditional cultures. These hybrid cultures spread beyond their countries of origin, both through transnational media and by migrants.

The expansion of transnational culture and the spread of hybrid cultures led to the emergence of the phenomenon of multiculturalism, which consists in the coexistence of different cultures on the territories of national states. In contrast to the monoculturalism characteristic of the late 19th and early 20th centuries, when the culture of the ethnic majority dominated and ethnocultural minorities were assimilated as a subcultural community, multiculturalism recognized the pluralism of cultural traditions, and not their extinction or hierarchy.

Thus, the difference between the old (until the middle of the 20th century) and the new (from the second half of the 20th century) types of culture is obvious, and they are divided into types such as “closedness” based on the principle of monoculturalism and “openness” based on the principle of multiculturalism.

Preservation of universal human traditions, preservation of their customs, rapid progress, steady development towards socio-economic perfection is the common desire of more than seven billion people living on earth. The past of the earth has witnessed many crises, wars and bloodshed.

In today's era of globalization, a person with intelligence is faced with the task of preserving the spiritual wealth inherited from our ancestors for the next generation.

The fate of humanity and civilization depends on what conclusions humanity can draw from its past. To what extent the plans being developed and the doctrines being created correspond to the interests of humanity and globalization will determine the final results of the current reforms. What must humanity do to preserve its civilization? - the question is very important and relevant. Of course, globalization is an irreversible process taking place all over the world. Globalization does not mean the loss of national identity. World civilization honors the unique traditions, culture and spiritual values of different peoples. Each of them has the right to live and prosper. However, it is not appropriate for a human society, country or countries, nation or nations to impose globalization on others based on its own mentality.

In this case, it is not difficult to understand that if this process is beneficial on the one hand, then on the other hand it will cause serious harm, compromise ancient values, and the people will turn into a “mass” that has lost its roots, and a “mankurt” that has lost its national identity. In order to correctly understand and understand the essence of each period, the law of development, the most important thing is to determine the processes and concepts that determine the content of the period.

Overall, the relationship between globalization and modern ideology is a dynamic and ongoing process. Globalization both shapes and is shaped by diverse ideologies, leading to complex interactions and ongoing debates about how to manage the increasingly interconnected world we live in.

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