



Globalization as a factor of international development

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ABSTRACT

The article describes that the objective process of the development of the world community is globalization, through which a complex multi-level system of socio-economic relations is formed. As part of this phenomenon, there is a significant increase in political, socio-economic, informational and cultural interrelations of countries around the world. In the political context, globalization or so-called “mondialism” seeks to establish supranational institutions of governance – a single world government. In the economic sense, globalization embodies the process of formation of an interconnected monolithic global economy, a single market for goods, capital and services. Thus, globalization is understood as the historical process of unification of all spheres of human life, primarily a change in the structure of the world economy, and understood as a close interweaving of the subjects of the world economy on the basis of internationalization, transnationalization and liberalization, connected with each other by a system of political relations. Consequently, capitalism, as a social system and an ideology that calls for an increase in capital and obtaining super profits, occupies a central place in this social process and the trend of world development.

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Globallashuv xalqaro rivojlanish omili sifatida

ANNOTATSIYA

Kalit so'zlar:

globallashuv,
iqtisodiyot,
siyosat,
ma'rifat,
taraqqiyot,

Maqolada jahon hamjamiyati rivojlanishining obyektiv jarayoni globallashuv bo'lib, u orqali murakkab ko'p bosqichli ijtimoiy-iqtisodiy munosabatlar tizimi shakllantirilishi haqida fikr yuritiladi. Ushbu hodisaning bir qismi sifatida butun dunyo mamlakatlarining siyosiy, ijtimoiy-iqtisodiy, axborot va

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inqilob,
kapitalizm,
ma'naviyat.

madaniy o'zaro aloqalarida sezilarli o'sish kuzatilmoqda. Siyosiy kontekstda globallashuv yoki "mondializm" deb ataluvchi davlat boshqaruvining milliy institutlarini – yagona jahon hukumatini tashkil etishga harakat qilinadi. Iqtisodiy ma'noda globallashuv o'zaro bog'langan monolit global iqtisodiyotni, tovarlar, kapital va xizmatlarning yagona bozorini shakllantirish jarayonini o'zida mujassam etadi. Shunday qilib, globallashuv deganda, inson hayotining barcha sohalarini birlashtirishning tarixiy jarayoni, birinchi navbatda, jahon iqtisodiyoti tarkibidagi o'zgarishlar tushuniladi, xalqaro transmilliylashuv va liberallashuv asosida jahon xo'jaligi subyektlarining bir-biri bilan siyosiy munosabatlar tizimi orqali chambarchas bog'liqligi anglashiladi. Binobarin, kapitalizm ijtimoiy tizim va kapitalni ko'paytirishga hamda super foyda olishga chaqiruvchi mafkura sifatida ushbu ijtimoiy jarayon va jahon taraqqiyot tendensiyasida markaziy o'rinni egallaydi.

Глобализация как фактор международного развития

АННОТАЦИЯ

Ключевые слова:

глобализация,
экономика,
политика,
просвещение,
развитие,
революция,
капитализм,
духовность.

В статье описывается, что объективным процессом развития мирового сообщества является глобализация, посредством которой формируется сложная многоуровневая система социально-экономических отношений. В рамках этого явления происходит значительное усиление политических, социально-экономических, информационных и культурных взаимосвязей стран всего мира. В политическом контексте глобализация или так называемый «мондиализм» стремится к установлению наднациональных институтов управления – единого мирового правительства. В экономическом смысле глобализация воплощает в себе процесс формирования взаимосвязанной монолитной мировой экономики, единого рынка товаров, капитала и услуг. Таким образом, под глобализацией понимается исторический процесс объединения всех сфер жизни человека, прежде всего изменение структуры мирового хозяйства, понимаемое как тесное переплетение субъектов мирового хозяйства на основе интернационализации, транснационализации и либерализации, связанные друг с другом системой политических отношений. Следовательно, капитализм как общественный строй и идеология, призывающая к увеличению капитала и получению сверхприбылей, занимает центральное место в этом общественном процессе и тенденции мирового развития.

INTRODUCTION

The globalization of the world economy has been studied and continues to be actively studied by scientists of different schools and directions. It is generally accepted that it was Karl Marx who first introduced the concept of "globalization" into literature, but in the 19th century. the term was used in the sense of "intense international trade".

Based on the worldview of the universalism of the Enlightenment, Marx developed the idea of the emergence of a global system of capitalism, and then, through the proletarian revolution, the utopia of turning humanity into a single global civil society without a state – communism [1]. This utopia did not come true, the Soviet ruling elite took the path of building communism in a single country, despite the opposition of orthodox Marxists.

LITERATURE REVIEW

More than a hundred years before the start of globalization as an active phase in the development of capitalism, K. Marx gave an exhaustive analysis of this phenomenon. The key aspect of Marx's teaching was the description of the immanently chaotic nature of capitalism, which is largely subject to crises and instability. He argued that the relentless pursuit of profit would sooner or later force companies to automate jobs and start producing more and more goods, while reducing the wages of workers until they could finally buy the products of their labor. Companies produce a lot until there is no one left to buy their products.

Thinking about overproduction led Marx to predict what is now called “globalization” – the spread of capitalism around the world in search of new markets for products. Marx wrote: “The constant need to expand the market for the sale of products drives the bourgeoisie over the entire surface of the globe”. He not only accurately predicted what happened in the 20th century, he also explained the reason for this phenomenon: the constant search for new markets and cheap labor, as well as the constant need for natural resources, are animals that need to be continuously fed [2].

V. Lenin developed the teachings of Marx and subsequently formulated the theory of imperialism as the highest stage of capitalism. He described the incessant competition between capitalists and, as a result, the centralization of capital, which, after the merging of banking capital with industry, forms “financial capital” capable of challenging the existing world order and starting a new redistribution of the territories of the whole world. Moreover, Lenin created a theory of uneven development under capitalism, describing the predatory and aggressive policy of finance capital. The political elite and the capitalist class, according to the theory, firmly secured the right to hyper-exploit the labor force and extract super-profits from the colonies [3]. Without delving into the philosophical meaning of the concept, which generates many contradictions, we can conclude that this theory foresaw some of the phenomena observed in the modern world economy. It should be emphasized that this theory formed the basis of the modern neo-Marxist understanding of globalization and had a significant impact on the world-systems approach.

One of the first modern scientists to study the main processes of globalization was the American economist Theodore Levitt. Thanks to his article “Globalization of Markets”, written in 1983, the term “globalization” is firmly entrenched in the lexicon of modern scientists. Levitt claims that by the end of the 20th century, global markets have reached previously unimaginable magnitudes. Within the new economic reality, corporations are looking to capitalize on this through huge savings in the production, distribution, management and marketing stages. Thus, by lowering the prices of goods and services, corporations gain the opportunity to get rid of their competitors in the market. Therefore, large corporations are focusing on globally standardized products that have a low price, instead of products made for certain consumers. T. Levitt predicts that the structure of preferences is “homogenizing”, and the modern world is moving towards merging into a single community [4].

The British scientist and one of the founders of the theory of cultural globalization Roland Robertson, on the contrary, believes that those corporations that produce and sell their goods on a global scale are forced to adapt their products to certain local market conditions. Robertson introduced the term “glocalization”, that is, the process of coexistence of regional features and characteristics against the backdrop of the development of mass global culture. Consequently, globalization is developing in two directions simultaneously: impressive integration processes and the formation of a single dominant global ideology are taking place at the level of world elites, and complete archaization and the loss of any kind of universalism are taking place at the regional level. According to Robertson, this process is ambiguous and can lead to the creation of a global society as well as provoke the development of a completely “new barbarism”, “archaism”, “regionalism” and “locality” [5].

Daniel Bell, an American sociologist and publicist, has proposed a completely different approach to globalization. The concept of a post-industrial society, described by D. Bell in his book “The Coming Post-Industrial Society” in 1972, is perhaps the most authoritative and well-known concept at the moment. Within the framework of this theory, Bell showed the development of society as a transition between three stages – pre-industrial, industrial and post-industrial societies. The basis of each stage is the dominant type of production – agriculture, industry and services. Bell identifies three technological revolutions that have served as the strongest impetus for the development of mankind. The first technological revolution was the invention of the steam engine in the 18th century. and the subsequent Industrial Revolution, which swept through all the advanced countries of Europe and America. The impetus for the beginning of the second technological revolution was the scientific and technological achievements in the field of chemistry and electricity. And, finally, the creation of computers and further mass informatization became the cause of the third technological revolution. A distinctive feature of the post-industrial society is the primacy of knowledge, not property. D. Bell wrote: “If over the past hundred years the main figures were the entrepreneur, businessman, head of an industrial enterprise, today the “new people” are scientists, mathematicians, economists and other representatives of the new intellectual technology” [6].

METHODOLOGY & EMPIRICAL ANALYSIS

Alvin Toffler, a no less famous American sociologist and philosopher, one of the authors of the concept of a post-industrial society, actually completes Bell’s theory, believing that a post-industrial (information) society will become the basis for the prosperity of all mankind in the future. Toffler focuses on the presence of a key product inherent in a particular technological wave, the possession of which is a priority for the state. In the periods of Antiquity and the Middle Ages, land (agrarian society) was a similar product. In the industrial age – raw materials and markets for products. The third technological wave is characterized by the availability of information as the highest value, and the “knowledge economy” – the highest stage of development of the post-industrial (information) society. Toffler made remarkable predictions, many of which have already become reality [7].

Speaking of globalization, it is impossible to ignore Immanuel Wallerstein, a talented American sociologist, political scientist and philosopher, a follower of the neo-Marxist concept of the theoretical interpretation of globalization. Wallerstein is the

founder of the most widely used version of world-systems analysis. According to Wallerstein, the formation of the capitalist system was originally a global and world-wide process, so globalization is at least five hundred years old. This system consisted of three zones: core, periphery and semi-periphery. The core was the countries of Western Europe, later also the countries of North America, in which the rapid development of capitalism took place. It should be noted that capitalism is a colonial phenomenon in its essence, as it is based on a global division of labor: cheap or free resources, including human (slaves), are concentrated on the periphery, and the beneficiaries are in the core. Countries of the semi-periphery, not as dependent on the core as the countries of the periphery, but less independent than the countries of the core. From the 16th century, that is, from the moment of the emergence of capitalism, to the present, the world system has changed little. The core developed through the exploitation of the periphery under various pretexts – from direct colonization and the slave trade to the modern economic, social and political exploitation by the rich North of the poor South. Currently, industrialized countries are headed by representatives of the industrial and financial oligarchy, who are aware that their very existence, as well as enrichment, security and continuity are directly related to maintaining the global system of capitalism [10].

In the XX century, the world system has reached the limits of its development, and there is no more room for further expansion. This means that world capitalism is on the verge of historical extinction: it arose under certain historical conditions and reached the limit in the implementation of its model. The liberal ideology that was its basis dissipates in the absence of a large-scale ideological alternative (which for a long time was communism). Wallerstein states: “The structural limitations of the process of endless accumulation of capital that governs our world have reached the bow of the ship and now act as a functional brake. They create a chaotic situation. Fifty years from this chaos, a new order will emerge.” Modern globalization, therefore, is not the beginning of a new process, but the end and completion of the old one. How the “era of transition” will end, Wallerstein does not specify, admitting: “We are face to face with uncertainty” [11].

Samuel Huntington, an American sociologist and political scientist, the author of the concept of the ethno-cultural division of civilizations, also does not make any specific predictions, but declares with some confidence about the upcoming confrontations. The author identified several dominant world civilizations: European (including North American), Orthodox, Islamic, Confucian, Hindu, Latin American and African; which have specific features in the first place – culture. By a clear example, the author proved that cultural and religious differences in the conflicts of civilizations play a more important role than ideological and economic ones. Therefore, societies that are united by ideology, but historically divided culturally, disintegrate, as happened with Yugoslavia and the Soviet Union. Consequently, culturally similar countries are most likely to cooperate politically and economically. Huntington attaches great importance to economic globalization, which is the basis of the power of one or another “core” state or group of states. Globalization, according to the political scientist, leads to the weakening of a particular nation-state, but at the same time strengthens “civilizational self-awareness” (belonging of peoples and nation-states to a certain civilizational model). He drew attention to the total hegemony of European civilization. Western policy, expanding its expansion, covering more and more spheres of public life, gives rise to aggression by non-Western civilizations trying to maintain their positions. Of course, within the framework of the world order under consideration, the “war of civilizations” becomes truly irreversible [12].

RESULTS

At its core, modern globalization has a neoliberal European-American trend and is developing in the interests of a few developed countries and transnational corporations. The process of globalization and the strengthening of the role of TNCs lead to an unprecedented and merciless increase in inequality everywhere, exacerbate the environmental situation in the world, encourage international institutions to interfere in the internal affairs of sovereign states, and much more. In this regard, the movements of anti-globalists, who oppose globalization in general, and alter-globalists, who reject neoliberal globalization and the global power of transnational capital and uphold the principles of social justice and the protection of the cultural identity of the peoples of the whole world, are becoming widespread. Such world-famous scientists as Joseph Stiglitz and Noam Chomsky openly declare the dangers of globalization processes on the stage of the World Social Forum, created in opposition to the World Economic Forum in Davos, offering an alternative model for the development of globalization. It is a rare case today when representatives of the American intellectual elite do not share the opinion of the Western ruling nomenclature. Stiglitz criticizes “market fundamentalism” and the policy of the Washington Consensus, believes that the conditions imposed by the IMF on the client country cause only economic disasters and do not contribute to economic growth at all, and the liberalization of international trade proceeds exclusively in the interests of a small number of transnational corporations. Globalization, Stiglitz notes, requires global collective interaction. However, in order to achieve social justice and reduce the gap between developed and developing countries, it is necessary to establish cooperation in a completely new format, where there is no dictatorship of international financial capital [13]. However, such sentiments are not widespread and are not capable of challenging the current world order. Globalization, as before, is neoliberal and Western in nature, allowing a certain group of subjects of the world economy to develop successfully, and others to fight for survival.

CONCLUSIONS

Thus, in whatever direction globalization develops, objectively it is an inevitable and irreversible process. In addition, at the end of the 20th century, the phenomenon of globalization gave rise to the so-called “global economy” as a new historical reality and the current stage of the evolution of international economic relations, expressed in the transition from a set of national economies interconnected by the exchange of manufactured goods to the interpenetration of all economic entities and their interdependence with each other. from a friend internationally. Unfortunately, in such conditions, the negative trends of modern globalization only continue to worsen. Globalization and the modern world order have a predatory expansionist nature, and, perhaps, only not all of them, having rethought their mission and developed a viable and viable ideology, can bring into this world certain social and moral guidelines that can balance the modern world system.

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