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## ON THE QUESTION OF PHILOSOPHICAL ANALYSIS OF CULTURAL GLOBALIZATION

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**Annotation.** This article is devoted to a philosophical analysis of the process of globalization of culture. The phenomenon of globalization itself and its impact on the development of national cultures is considered. It is shown that globalization shapes and at the same time is itself formed under the influence of way of thinking, philosophy, customs, moral and cultural values, religion and other aspects of social life.

**Keywords:** globalization, integration, culture, world system, humanity.

**Аннотация.** Данная статья посвящена философскому анализу процесса глобализации культуры. Рассматривается сам феномен глобализации и его влияние на развитие национальных культур. Показано, что глобализация формирует и одновременно сама формируется под влиянием образа мыслей, философии, обычаев, нравственных и культурных ценностей, религии и других аспектов общественной жизни.

**Ключевые слова:** глобализация, интеграция, культура, мировая система, человечество.

**Annotatsiya.** Ushbu maqola madaniyatning globallashuv jarayonini falsafiy tahlil qilishga bag'ishlangan. Globallashuv hodisasining o'zi va uning milliy madaniyatlar rivojiga ta'siri ko'rib chiqiladi. Globallashuv tafakkur tarzi, falsafa, urf-odatlar, axloqiy va madaniy qadriyatlar, din va ijtimoiy hayotning boshqa jabhalari ta'sirida shakllanayotgani va ayni paytda o'zi ham shakllanayotgani ko'rsatilgan.

**Kalit so'zlar:** globallashuv, integratsiya, madaniyat, jahon tizimi, insoniyat.

At the turn of the 20th and 21st centuries, there were fundamental changes in the fate of humanity, which manifested itself in the phenomenon of globalization, which became a determining factor in global social development. Globalization is defined as the "flows of information, ideas, cultural values, capital, goods, services, and people." Globalization implies a transition to "globality", or global interdependence, i.e. a more interconnected world system. The concept of globalization entails the recognition of unity, common global problems of humanity, and common global norms and standards. However, it is worth noting that alongside a range of global problems of modernity - peacekeeping, ecology, economy, fighting hunger, addressing urgent healthcare and education issues, etc. - globalization shapes and is shaped by ways of thinking, philosophy, customs, moral and cultural values, religion, and other aspects of society life. At the same time, many cultures, enriching themselves, develop through interaction with the cultures of other countries and peoples.

Modern culture undergoes several significant changes, which allows us to speak, if not about the affirmation, then at least about the admissibility of the thesis on the impact of such a predominantly economic phenomenon as globalization on the cultural life of society. On the one hand, there is a rapid unification and homogenization of habits, customs, clothing styles, and people's behavior, which apply to both the masses and the elites of different national states. The spread and consumption of American fast food restaurants like McDonald's, unisex clothing (t-shirts, jeans, and sneakers), various genres of English rock music, and Hollywood films are widespread in all countries, Western and non-Western alike.

Computers, mobile telephony, and the internet indicate that people of various nationalities are becoming more similar to each other, and they strive to emulate the American model of cultural development. As for the elite, their unification occurs through what is known as "club culture of intellectuals," which is propagated by academic structures, foundations, governmental and intergovernmental organizations, and institutions. Furthermore, cooperation and interdependence in scientific research across different parts of the world, along with the spread of English as the language of international communication, also contribute to the growing similarity among elites belonging to different states.

On the other hand, alongside the processes of cultural unification and homogenization, there is a tendency towards fragmentation of existing cultures [5, 196]. Here, this refers to the emergence of new minorities based on ethnicities, new religious sects, youth subcultures, and so on, which is justified by the adopted policy of multiculturalism in Western countries. This policy, to uphold the rights of minorities to self-determination, restricts the rights of majorities [3], who naturally feel disadvantaged in their rights and enter into conflict with minorities, be it on racial, ethnic, or any other grounds.

These conflicts often result in acts of nationalist aggression both to national minorities and about American products of mass consumption, implanted in countries where nationalisms are born [18, 348-349], which carry liberal, individualistic, anti-traditionalist values that are not acceptable for states that accept these values [7, 143-163], and even more so for nationalist-minded individuals. The growth of conflict potential in the world is also growing in the sense that, along with the distribution of mass culture products, illegal products are distributed in the same way: child pornography, drugs, and weapons - contributing to the strengthening of international crime, including terrorist organizations [4, 119]. Some scientists believe that in modern conditions the elimination of these contradictions and conflicts is possible through the formation of an integral socio-cultural system predicted by P. Sorokin, A.

Peccei, as well as the formation of a humanistic post-industrial, information society, eternal peace and the formation of a single world government, as stated by the classic German philosophy I. Kant.[14]

The above events and phenomena occurring in modern culture, considered as two opposing trends - unity and fragmentation - give some idea of how

globalization manifests itself in the sphere of culture, but to answer the question of what globalization of culture is as a separate term, an analysis will be required what globalization itself is and, in connection with this, what scientific points of view exist on this phenomenon, which do not necessarily have to coincide with each other. Next, it is necessary to give a precise definition of the concept of "culture", from which further research can be based, considering that there are even more existing definitions for this concept than for the concept of "globalization". Finally, to develop an understanding of what constitutes the globalization of culture (and not just "globalization in the sphere of culture," which presupposes a lack of consistency in interpretation), it will be necessary to connect the process of globalization with the cultural process through synthesis. The term "globalization of culture" obtained in this way presupposes a constructive approach to understanding Japanese culture in the sense that it is possible to solve the research problems, namely, what are the ideological and philosophical features of the globalization of culture in Japan.

First of all, it must be borne in mind that globalization in the aspect in which it is an objective process, i.e. existing independently of the will of an individual, has such dimensions as unification and integration. According to K. Momdjian, unification is "a connection that expresses the mutual consistency of changes," while integration should be understood as "a category of relationship that captures the proportionality of unrelated or not necessarily related phenomena." [12, 41]

On the other hand, globalization cannot be considered an exclusively objective process for the following reasons. Firstly, people perceive and affirm the existence of globalization, therefore, without the presence of people as perceiving subjects, there is no globalization, in contrast to nature (or existing existence), which takes place independently of people. Secondly, globalization is not one specific process, but a combination of several processes, coupled with their interpretation by humans. Thirdly, the actors who drive globalization are, indeed, not all people and not every person individually, but they can be representatives of political economic elites who either govern states or are at the head of transnational corporations that have a direct influence on development vectors not only the modern world economy but also the entire world development. Therefore, globalization is both a subjective and an objective process, which means that globalization is not chaos because it can be, at least partially, controlled. Some researchers, such as V.L. Inozemtsev, believe that globalization is an exclusively controlled process. Thus, he argues that globalization is "the expansion of the Western model of society and the adaptation of the world to the needs of this model." [11, 352] Economist V.I. By the controllability of globalization, Pantin understands not just one force influencing this process, but the conjugation of globalization with "processes of cultural, social, economic evolution, affecting both individual societies and all of humanity" [13].

From the point of view of economic science, globalization is "the merging of national economies into a single, global system based on the rapid movement of

capital, new information openness of the world, technological revolution, the commitment of developed industrial countries to liberalize the movement of goods and capital, communication convergence, planetary scientific revolution; it is characterized by transnational social movements, new types of transport, telecommunication technologies, and an international education system.” [16, 181] Based on this definition, it is possible to identify the time frame, or rather the starting point of globalization, namely the end of the 1980s, since the main technical achievements (for example, computers and the Internet) began to be widely and widely used from that time. [17, 20] As for the end of globalization processes, they continued in the 2000s, since the global financial crisis that emerged in 2008 does not indicate the end of globalization, but rather indicates once again the highest degree of interdependence of the economies of all countries of the world. Since it is too early to talk about the end of the globalization process, this phenomenon has not yet been given an accurate and internally consistent definition, unlike other historical phenomena that have both a temporal and spatial framework.

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