

# THE EFFECT OF GLOBALIZATION AND LOCALIZATION OF MORAL CONSCIOUSNESS ON CULTURAL SPACE

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**Abstract.** *In this article, the impact of the processes of globalization and localization of moral consciousness on the cultural space is studied and philosophically analyzed in the context of attributive categories of morality (morality, humanism) in ensuring the unity of all social forces in society.*

**Keywords:** "globalization", "globe", cultural space, space, micro space, "cultural pluralism", communication, moral culture, Abu Nasr Farobi, family, language, cultural trends.

**Introduction.** Today, with the development of every field, the world has reached a new level. It is noteworthy that it differed from the previous one both in the level of activity and in the general characteristics and aspects. The sum and causes of such innovations were called "globalization" by the end of the twentieth century. "Globalization" is derived from the Latin word, which literally means "globe". It is the formation of a single union and structure that applies to all aspects of the human way of life, and to the planet as a whole. Similarly, all the equally used relations and social relations, as well as the universalization of the external and internal worlds, are an expression of the process of globalization. Globalization is a process of global economic, political, cultural and religious integration and unification. On this basis, the formation of a single global network geo economic market economy and its infrastructure is likely to lead to the destruction of the national sovereignty of states that have played a key role in international relations for many centuries. Modern globalization develops in two ways: "narrow" - the study of a set of specific global problems of our time, and "broad" - as a worldview of all mankind. Globalization manifests itself in the formation of a single economic, political and information space. The strengthening of globalization is primarily due to the large industrialized countries, leading and developed countries in terms of imports and exports.

**Material and Methods.** The purpose of this section is to present what has been done, how, and when, and how the data were analyzed and presented fields around the world: production, tourism potential, information exchange, free trade around the world, and so on. Information is characterized by the development of communication and the introduction of pragmatic units of socio-cultural practice. We must not see globalization as a threat to our national values and culture, but apply and study the achievements of developed Western countries in material development. "The 21st century will undoubtedly be a century in which international relations will be global," he said. In this context, the process of integration, the process of expanding the participation of sovereign states in international institutions and organizations should be considered not only a historical necessity, but also a powerful factor of stability, not only in some regions but also on the planet as a whole "[1, p. 128]. Today, people have changed tremendously as a result of the deepening of integration activism in all areas and in all aspects of their lifestyle.

This formed a single system. As a result, it led to a radical change in the views of not only some nations, but of all mankind, their occupation of consciousness under the influence of global processes, the emergence of global problems.

**Analysis and Results.** In scientific research, there are no systematic philosophical analyses that would fully consider the features and problems of the humanization of corporate education in Uzbekistan. One of the most important aspects of the globalization process is space-related. Also, one common system in the world, one common ecological harmony, one common global connection took place in a single space. All of this has been described as global development in the eyes of the world. But such a development will bring to humanity, first of all, nature, as well as the national degradation of the environment in which it lives. Such processes lead to changes in aspects, perceptions, and thoughts of people related to morality and cultural activity.

The sudden change in the boundless changes that take place around it also leads to a crisis of thinking. However, the rapid growth of economic, political, cultural and scientific techniques has been due to the many times intensified creative activities of people as a result of new achievements in this field. At the same time, the new stage of world development sets the task of localization as a union of national, religious, national geographical and national cultural peoples for the formation of a "single and integrated space" system.

Localization or localization – this means belonging to a certain region, a certain event, the limitation of the area of movement. Localization is manifested in the aspirations of these communities, in strengthening their sense of absoluteness and self-sufficiency, and in widening the boundaries between them. Localization, which represents a “difference” in the order of social life, is a method “invented” by the world of people to enable them to maintain and preserve the unique norms of their collective existence. Localization protects the social uniqueness of any society (values and sites) from the occupation and destruction of "others", from the widespread penetration of unique forms and technologies of organizing social life.

A large-scale, culturally meaningful phenomenon can be expressed as a concept that is specific to people's lifestyles and implies that their cultural behaviors are not the same. At the meso level, localization takes place in the pursuit of the political integration of individual territories within different states. At the micro level, localization processes have developed within individual states. So, localization here means strengthening the various cultural, moral and economic activities of people belonging to certain territories under state control. Thus, such ethnic and cultural differences lead to the political fragmentation of certain areas within the country. In particular, events that will radically change the image of the post-modern world, firstly, the so-called new stage in human life, secondly, the rapid expansion of transnational corporations has reduced the impact of national blocs on international economic life; the states that secured their dominance over the agro-industrial world themselves have shifted to the path of localization of a closed, self-sufficient system.

In this context, the new challenges of globalization and localization in the world have repeatedly raised the issue of unity and diversity. The period of postmodernism is characterized by openness, diversity, the constitutionality of moral canons, and the absence of a dominant code of ethics. "Cultural pluralism" plays an important role in creating a positive relationship between the process of globalization and the cultural diversity of the world.

Several scientific studies by researchers claim that the solution to the emerging global problems can be achieved through the formation of new ethics in human thinking in general and

mass, as well as through the development and humanization of cultural activities. There is no doubt that they have a clear basis for such an opinion. There is no doubt that in the eyes of people, in their behavior and actions, the peak they want to reach, the provard result is reached, and we consider moral consciousness as the primary in social relations, cultural relations. But at the same time, it must be said that today planetary ethics is a phenomenon that stems from the fact that the communicative community is planetary. It will be available in a single global mega discourse specifically for the myriad hierarchical community. An important feature of this is that here the human community is ideally infinite, it overcomes all realtime, spatial, physical, institutional and other barriers to communication. In universal ethics, however, the interests of each participant become a full participant in a dialogue that is not taken into account. This provides a methodological basis for addressing the problem of privacy, which plays an important role in the philosophical debate about globalization. Ethics of the dignity and rights of the individual. In communication, he demands the equality of all and puts the individual, his rights and interests first. It means the gradual modification of system-institutional factors in the direction of affirming the dignity of the human person and his freedom in the equality of communication. This does not mean limiting the powers of the collective representatives of citizens, such as the institutional subjects of international dialogue, i.e. states, organizations and communities. The imperative of discursive morality: every nation has the right to its own culture, and every nation is required to have an equal voice in international dialogue. By improving the conditions of communication and overcoming previously existing barriers, globalization, in this context, can lay the groundwork for preventing stratification of people while discovering their moral and spiritual attributes based on a person's voluntary choices. Different nations and peoples have their own national values and traditions, and they have established their rights over these spiritually valuable objects. These rights provide the basis for the formation of a universal humanitarian norm in the relations that occur and interact with people's lives. The distinction between the ideal and the real communicative community thus becomes the main criterion for assessing the processes of globalization, and the analysis of communication disorders or ways of approaching the norms of the ideal communicative community is the main tool of theoretical analysis. It is obvious that not only the theoretical tools of discursive ethics are of interest for analyzing the processes of globalization, but there is also an inverse relationship: the processes of globalization are interesting only for discursive ethics itself. The prospect of discursive ethics not only allows us to diagnose positive and negative trends in the process of globalization, but also to realize the constructive self-correction of human global development. In this context, while it is possible to assess the ethical significance of globalization processes, this self-correction should not be arbitrary (systemic and strategic), but the moral order of a society based on an ethical scale should continue in a strengthened, weakened way. not only does it prevent, but it also provides guidance on how to address these issues in a straightforward, ethically sound manner. This allows us to assess which of the crises is threatening and whether it is sufficiently responsive to new trends. In this regard, one of the important factors in the prevention of moral crises is the role of the family and the community social institution.

In the Uzbek mentality, great attention is paid to the family and the community, which are an important part of the cultural space. The impact of social institutions on the cultural space should also be noted. After all, moral rules are formed in the family, which is one of these primary institutions. The family, as an educational part of the cultural space, plays an important role in the

formation and development of moral consciousness. Because the moral feeling that is formed in the family, the moral norm is the foundation in the formation of moral culture.

It is known from human history that the development of a child's personality begins in the family. The family, through its environment, regularly influences the child's worldview and behavior. Fitrat writes in *The Family or Family Management Procedures*: “The happiness and dignity of any nation depends, of course, on the internal discipline and harmony of that nation, and peace and harmony depend on the discipline of the families of that nation.

Where family independence is based on strong discipline and upbringing, the country and the nation will be as strong and strong.”[2, p. 112] Mutual respect, kindness and consequence among family members create a healthy environment. A healthy environment creates unity, unity of purpose among family members. Unity of purpose is an important condition for the development of society.

Man grows up in a family. Parental interaction, language richness, worldview, culture give an echo to the child. A child who has a deep sense of art and literature, brought up in an educated family, will be polite, open-minded, fluent in speech, quick-witted, eloquent. The speech of the children of the family, who use different jargon and vulgar words, is "enriched" on this basis. Therefore, personal example has become the most important tool in the upbringing of children. As mentioned above, family spirituality is one of the decisive factors in the social development of a society. The family as a cultural space helps to form moral qualities in children. Virtues, on the other hand, become the norm. It should also be noted that while the cultural space shapes the qualities, in turn the moral qualities play an important role in the development of the cultural space. A person lives in a family for the rest of his life. If the family that a parent first builds influences the formation of his morals and worldview, then when he grows up and marries himself, he will carry these values in his family. It is an integral process and has the property of inheritance. The moral attitude of the Uzbek family can be clearly seen in the words of Abdullah Kadyri's Yusufbek Haji in "Last Days" that "no one from this house was dissatisfied."

The family, as a cultural space, forms moral values and carries them from generation to generation. Second, the exemplary factor in it becomes an important tool of moral education.

The need to carry out such a noble task as the formation of the family and, above all, to create a spiritual and cultural environment. This is explained by the fact that, “The idea that a truly cultural environment has a beneficial effect on a person does not require proof. It is man's ability to create culture that sets him apart from other living beings. The level of human development is determined by the stages of development of culture.”[3, p. 66]

Another component of the cultural space is the neighborhood. Abu Nasr al-Farabi, in his book *The Advice of the People of Fazil*, said: “Everyone is by nature so structured that he needs many things to live and attain a high level of maturity. The activities of the members of such a community as a whole provide each of them with what they need to live and mature”[4, p. 98].

There is a self-governing social organization in Central Asia, especially in Uzbekistan. Its name is "neighborhood". Humans have a history of more than two thousand years, beginning with the history of collective, cohesive, cohesive living. Such an experience exists only in our country. It is also the interests, aspirations, thoughts, opinions of people and the unique living environment of our people. “Mahalla is an administrative-territorial unit in Uzbekistan; a way of self-government inherent in the traditions and values of our people”[5, p. 548].

**Discussion.** This national place is considered to be an exemplary educational center, a place where national values are widely reflected in practice, in a word, one of the sources of spirituality. An important role in building a strong civil society is played by the attention paid to the centuries-old traditions of the Uzbek people, ie the system of national governance.

In the renewing Uzbekistan, it is necessary to pay serious attention to the renewal of the character and mentality of the people, as well as to the preservation of our national identity. Due to the universality of cultural values, the opportunities for spiritual growth and cultural development are clearly expanding.

But at the same time, preserving the national culture is becoming a difficult task. Culture can spread everywhere, but it is localized in so-called cultural centers, where extraordinary impact and effectiveness are achieved.

Huntington admits, "In the late 1980s, the collapse of the communist world and the dangers of the Cold War became history. With the end of the Cold War, cultural differences in people's interactions have risen to the most critical level. Peoples and nations may face the "who are we?" are having a hard time answering the simplest question. And humanity is answering this question traditionally based on concepts that are important to them. Humanity defines its identity using its origin, religion, language, history, values, customs and social characteristics. People are united by cultural groups: tribes, ethnic groups, religious communities, nations and large-scale civilizations "[6, p. 7].

Today, the priority of the development of the cultural space is, firstly, to raise the status of the Uzbek language, secondly, to improve national values and morals, and thirdly, to form cultural pluralism. In the context of globalization, the unprecedented development of science and technology, the process of acceleration of social life activities creates new problems in the expression of complex social relations and all spheres of material reality.

Therefore, it is expedient to take into account the language, style of speech, taste, cultural activity and development trends of each nation when studying the language problems that currently represent the interrelationships of cultures of different peoples.

The most general laws of the interaction of languages and cultures as a result of internal and external renewals are due to the connections that occur in different languages, which ensure that these languages are extremely rich. But while such relationships have proven to have a positive impact on the development of languages and cultures, they can sometimes become a major obstacle to development. We can see below what language development depends on.

- 1) the gradual development of the nation and its path;
- 2) instead of the nation as a nation;
- 3) culture and cultural activities;
- 3) morality and ethical consciousness;
- 4) spirituality and social relations, etc.

In today's globalization, rapid development, there are many words that affect our language from abroad. Such "... the second main way to improve the means of social communication in the era of globalization is to raise the system of terminology in the national language to the level of modern requirements"[7, p. 115] and the need to take national values into account in development. In the cultural space, the mother tongue is an integral part of the national and cultural heritage of a nation or people.

Cultural diversity can be explained by:

“the desire to unite efforts when there is a need to communicate with other ethnic and religious-cultural traditions in solving common problems;

In the modern world it is important to seek and find specific cultural traditions in which the individual needs to express himself, to modernize his own cultural traditions, to fill its foundations with modern features”[4, pp. 326-327].

In the twenty-first century, globalization and growing population migration have brought the problem of cultural diversity to the forefront, and the problems of tolerance, ethnic and cultural pluralism have emerged in a new light. In particular, due to the fact that Uzbekistan has always been a multi-ethnic country, the interaction between them in terms of language, customs and traditions is significantly higher. This tends to lead to communication problems between cultures politically. This is especially noticeable when interacting with neighboring countries that assert their cultural identity, state language, and so on. Culture does not exist in abstraction, it inevitably depends on a particular space. In this context, one of the key issues in the development of modern thinking is the study of specific aspects of national diversity. This includes the harmonization of interethnic relations, the integration of different ethnic groups into a multinational community, the preservation of their cultural identity, the preservation of the internal integrity of national communities, the maintenance of peaceful coexistence between ethnic groups and the solution of national problems.

At the present stage of development of our society, in the process of improving the spirituality of the Uzbek people, in particular, religious literacy, a scientific analysis of the provisions of the Islamic doctrine concerning family relations becomes a social necessity.

Therefore, the study of the social essence of the norms regarding family relations in Islam, the scientific analysis of absolutely incorrect views about the family relations of fundamentalist trends, which are becoming more and more rooted today, and their negative consequences in the social aspect, from the practical point of view is extremely important [9: 9].

For this reason, in the norms of Islamic law today, when there is a religious and ideological struggle, it is especially important to study scientifically, on the basis of the main sources of Islam, the general social aspects of family relations, their socio- historical roots, cultural-spiritual, legal features, comparative study with customary law. Since Islamic law is perceived as a type of customary law, everyone knows how deeply its influence on the people.

During the rule of the totalitarian system, such concepts of family relations as justice, duty, obligation, relations between spouses, parents and children, relatives, defined in the verses of the Qur'an and Hadiths, the basic demands stemming from universal moral values were completely distorted. In this connection, in the study of the problem, it is extremely important to analyze the true sources of Islamic law, the classical books of Fiqh, including the works of scholars from Central Asia, for example, in the 12th century Fakhruddin Kozikhon's book *Fatawoyi Kozikhon*, Burkhaniddin Marginoni's "*Al-Khudoya*", Alouddin al- Samarkandi's "*Tukhfat ul-fukaho*", Iftikhoruddin Tokhur al-Bukhari's "*Khulosat ul-fatavo*", Abul Kosim al-Samarkandi's "*Al-fiqh an-Nafi*", Alauddin Kosoni's "*Badoi us sano'i fi tartibish- Balloons*" as well as ideas concerning this relations in contemporary works written in Arabic, Turkic and Persian [10:8-13]. As we know, Fiqh is Islamic law, it is the greatest value, the achievement of the peoples of the East and Islamic culture, which absorbed not only religious issues, but practically the entire life-style of Muslims. Reflecting in himself the samples of the culture of the peoples of Maverrannahr and other Eastern peoples, he also absorbed universal human, religious, moral and legal values. In this sphere, the

favelies of Maverannahr, with their profound knowledge, famous works, achieved great success, influencing the spiritual, religious and legal life not only of Maverannahr, but of the entire Muslim world. In the laws of the Shariah - fiqh, which occupied the main place in the legal regulation of the public relations of the peoples of Maverannahr for more than a thousand years, the rules related to the registration of marriage and divorce, the legal relations between spouses, parents and children, guardians and trustees taken into custody) By persons, as well as by the obligations and guarantees of their execution, have been settled comprehensively and in a very perfect manner. Faqihs in their writings sought to bring certain rules of law in line with local conditions. At the same time, these provisions have not yet been theoretically studied and analyzed in sufficient detail. It should be noted that the improvement of family relations is connected with the customs, religious views and principles of each people.

From this position, taking into account the perception of some customs as a dogma, misinterpretation of certain religious positions, one should look at the history of the emergence of customary law, study various doctrines concerning the history of political and legal views regarding family relations, as well as a collection of a set of rights historically inherent in the institution of the family, To investigate the circumstances revealing the connection between the norms of family law and the development of society. When studying the issue of family relations in the writings of the scientists of Maverannahr, one should approach from the socio-legal position. Since, at one time, our scientists in their works tried to highlight the social and legal position of the family in Islamic law; The basis for the formation and strengthening of family relations. We know that one of the sources, which includes, along with all spheres of Muslim law, also the issues of marriage, kinship, divorce is "Hidoya". The provisions of this work, based on the conclusions of the Hanafi current, are relatively soft and convenient to use, taking into account local traditions, like the laws of this current, have become widespread in most Muslim states, respectively kazi (judges), when considering disputes arising from various social relations Civil, marriage-family), along with other sources successfully used "Hidoya." Created in the following as a commentary and synopsis of "Hidoya" works "Mukhtasar-ul Vikoya", "Mazhmua-ul Maksud" earned authority and veneration among the peoples of Maverannahr, speaking in Turkic and Uzbek languages[11: 37]. The complex of the hadith of Imam al-Bukhari "Al-Adab al-Moufrad" ("Pearls of morality"), for many centuries, used to regulate marriage and family relations in the territory, is also included in a number of these works. It contains a hundred hadiths concerning the family located in two hundred and sixty chapters, the rules of honoring parents, respecting the elders and caring for the younger, good-neighborliness, humanity and charity, generosity and greed, deceit, betrayal, much activities implemented in our independent republic testify that the issue of the family is being solved at the level of state policy. This, in turn, calls for the issue of family relations in modern society to be approached from the positions of general social and national values.

**Conclusion.** In conclusion, we note that the study and analysis of the essence and sources, branches of the norms of Islamic law on the basis of the modern concept of the family, allows us to clarify which rights and freedoms are universal and which are derived from the standpoint of traditions, culture, religion and customs of a particular society. This study reveals the influence of traditions and customs on the process of protecting family relations at the national and regional levels. It is also worth noting that the success of democratic reforms largely depends on the happy and prosperous life of the family in society. Therefore, it is necessary to determine the factors of all spheres of public life that affect the activity of family members, take into account the general social

and national-religious characteristics in developing theoretical conclusions, conclusions and practical suggestions.

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