

Халқаро илмий-амалий анжуман тўплами

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ  
ОЛИЙ ВА ЎРТА МАХСУС ТАЪЛИМ ВАЗИРЛИГИ**



**АНДИЖОН МАШИНАСОЗЛИК ИНСТИТУТИ  
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ДОЛЗАРБ МУАММОЛАР ВА ИСТИҚБОЛ»  
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**“РОЛЬ И ЗНАЧЕНИЕ ЦИФРОВОЙ ЖИЗНИ И СОЦИАЛЬНЫХ  
НАУК В ВОСПИТАНИИ ГАРМОНИЧНО РАЗВИТОГО  
ПОКОЛЕНИЯ: АКТУАЛЬНЫЕ ПРОБЛЕМЫ И ПЕРСПЕКТИВЫ”  
МЕЖДУНАРОДНАЯ НАУЧНО-ПРАКТИЧЕСКАЯ КОНФЕРЕНЦИЯ**

**"THE ROLE AND IMPORTANCE OF DIGITAL LIFE AND SOCIAL  
SCIENCES IN THE UPBRINGING OF A HARMONIOUSLY  
DEVELOPED GENERATION: CURRENT PROBLEMS AND  
PROSPECTS”  
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**Рақамли ҳаёт ва ижтимоий фанларнинг баркамол авлодни вояга етказишдаги ўрни ва аҳамияти: долзарб муаммолар ва истиқбол.** Халқаро илмий – амалий конференция илмий мақола ва тезислар тўплами.- Андижон: АндМИ, 2022.876б

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Ўзбекистон Республикаси Вазирлар Маҳкамасининг 2022 йил 7 мартдаги 101-Ғ сонли фармойиши билан тасдиқланган 2022 йилда Халқаро миқёсда ўтказиладиган илмий ва илмий техник тадбирлар режасига мувофиқ, ҳамда Ўзбекистон Республикаси Вазирлар Маҳкамасининг “Илмий-инновацион ишланма ва технологияларни ишлаб чиқаришга тадбиқ этишнинг самарали механизмларини яратиш чора-тадбирлари тўғрисида”ги 2018 йил 12 январдаги 24-сон қарорида белгиланган вазифаларни амалга ошириш мақсадида хорижий ва республика олий таълим муассасалари билан ҳамкорликда халқаро илмий-амалий конференция ўтказилди.

Тўплам хорижий ва маҳаллий олий таълим муассасаларининг профессор-ўқитувчилари, олимлар ва тадқиқотчилар, илмий ходим ва илмий изланувчилари ҳамда иқтидорли талабалар ва магистрантларнинг илгор хорижий тажриба асосида рақамли иқтисодиётни ҳаётга жорий этилиши истиқболлари, инновацион ривожланишнинг концептуал асослари, тўғридан-тўғри хорижий инвестицияларни жалб этиш масалалари, инсон капитали ва уни банд этиш муаммолари, тадбиркорликни янада ривожлантириш йўналишлари, шунингдек ёш авлодни маънавий-маърифий тарбиялаш масалалари, уларни замонавий дунёқарашларини шакллантириш, диний ва дунёвий илмлар билан қуроллантириш, таълим жараёнини замонавий педагогик технологиялар билан мустаҳкамлаш, жамиятда техник тараққиётнинг муҳим хусусиятларини белгилаб бериш, фундаментал ва хорижий тилларни чуқур эгаллашга қаратилган тадқиқот натижалари илмий мақолаларда ўз ифодасини топган.

Конференция илмий мақолалари илмий изланишлар олиб бораётган профессор-ўқитувчилар, илмий ходим-изланувчилар, магистрантлар ва талабалар учун мўлжалланган.

*Мазкур тўпламга киритилган материалларнинг мазмуни ундаги статистик маълумотлар ва меърий ҳужжатлар санасининг тўғрилигига ҳамда танқидий фикр-мулоҳазаларга муаллифларнинг ўзлари масъулдирлар.*

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## THE IMPACT OF THE GLOBALIZATION PROCESS ON PUBLIC LIFE AND THE NATION

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Today we live in an extremely stressful and difficult time, which is radically different from the times that the rapidly changing humanity has experienced so far. Statesmen and politicians, philosophers and social scientists, commentators and journalists characterize this period in different ways and call it by different names. Someone calls it the age of high technology, someone-the age of thinking, someone-the age of rough informatization. Of course, in all these thoughts there is truth in a certain sense, a rational meaning. Because it is natural that each of them reflects in itself some sign of the character of today's multifaceted life. But in the minds of many, this period is perceived as a period of globalization, reports TASS. Speaking about the main factors and reasons that the process of globalization is penetrating into our lives faster and deeper, it should be objectively recognized that today the development and prosperity of any state is so closely intertwined not only with its nearest and distant neighbors, but also with other regions and territories on a global scale that it is not difficult for any country to stay away from this process.

In this sense, our first President I. Karimov stressed that globalization is, first of all, an unprecedented acceleration of the pace of life.

As every social phenomenon has its positive and negative sides, the process of globalization is no exception. Currently, its extraordinarily comprehensive influence can be seen in almost all areas. In particular, the strengthening of integration and partnership relations between states and peoples, the creation of favorable conditions for the free movement of foreign investments, capital and

goods, labor, the creation of new jobs, the rapid spread of modern communication and information technologies, scientific achievements, the harmonization of various values on a universal basis, the acquisition of a new quality of inter-civilizational dialogue - increasing opportunities for international assistance in the event of environmental disasters - naturally, all this is due to globalization.

Globalization is another feature of the process, which lies in the fact that in the current conditions it becomes an incredibly sharp weapon of ideological influence serving the interests of various political forces and centers, which, of course, will inevitably be observed by any sane person.

If this is permissible, we can say that today the ideological landfills have much more power than nuclear landfills” [1]. What motivates us to always be aware of this issue is that if there is military, economic, political pressure, it can be noticed, seen, prevented, but it is incredibly difficult to quickly catch up with ideological pressure, its consequences and consequences.

The fact that humanity is facing the same problems indicates that a self-sufficient civilization is going through a very complex, extremely difficult process. There are certain groups of universal problems, the solution of which in itself may be crucial in order to draw a clear picture of social life on the whole planet over the next millennium” [2].

It does not consist in the direct study of natural science and technical aspects of global problems, but in providing a philosophical, methodological, cultural, ethical basis for appropriate solutions proposed by other sciences.

Philosophical research, based on the achievements of specific sciences in this field, abstracts some aspects of the issue and explores global problems from the point of view of the extent to which they dictate each other.

Such research, revealing the essence of the preceding global problems, largely determines the ways of scientific and practical solutions to these problems.” [3].

To consider globalization as a stream of events, a private process with some consequences, is an outdated theory. Because good instructions and destructive thoughts are boiling in the same cauldron of globalization. Now everything “floats” out of this “cauldron”. That is, each person gets what he considers his own, depending on his worldview and level of thinking.

Humanity has faced various obstacles and difficulties in the process of its development. World wars, nuclear weapons, various natural and man-made disasters... and today he is facing the dangers of globalization, which is not inferior to the above-mentioned dangers in terms of its impact. The main danger lies in the fact that it serves highly developed countries not so much to subjugate

nations and nationalities in countries that are now entering the band of progress, by force of weapons of mass destruction in the conquest of their material values, as to conquer their minds, hearts and psyche through the use of factors such as popularization of science and technology, technology, investment, acceleration of economic integration and, ultimately, expanding the possibility of full establishment of domination over them [4]. In place of the word globalization, the idea of hegemony arises, that is, political, economic, cultural and social. As soon as these areas become victims of globalization, the nation completely loses its national spirituality, and the same nation becomes tied to another hegemon state. The escalation of globalization accelerates the strengthening of threats to national spirituality, leads to a weakening of its specificity. Another big problem is that globalization risks being absorbed by "mass spirituality".

The concept of "nation" is defined as follows: a nation means the ethnic unity of people living in a certain territory on the basis of the unity of language, national identity, spirituality (in a broad sense), traditions, customs, values, representing and creating their material and spiritual values as independent entities connected by economic ties, having their own state. The nation is one of the highest values created by human souls and blood, and its spiritual death inevitably leads even to the physical death of all mankind. Therefore, the preservation of his spirituality, which provides his main strength - the "I" - for the preservation of the nation becomes an extremely important task of national interests in the conditions of growing globalization [5]. The Uzbek people should also be aware of their "I", that is, unite as one people, not treat problems indifferently as a person. It should be noted that we must consciously understand the concepts of nationality, patriotism and nation. These words can be spoken out loud, but realizing their fundamental essence, every young person will remain trapped in the "type" of globalization until he sees a job. The destruction of the spirituality of the nation, its destruction is the destruction of all other spheres of the state.

Our First President I.A. "Any threat directed against spirituality can in itself become one of the serious risks on the way to ensuring the security of the country, its national interests, the future healthy generation and ultimately lead society to a crisis," [6] Karimov emphasizes. It follows from this that one of the main tasks is to ensure the national and spiritual security of the nation. If we look at the problem realistically, then the present and future of the nation are the youth. Therefore, in any state, more attention is paid to the national ideology and the correctness of the worldview of young people. In order not to be strongly tied to globalization (which, in fact, cannot stay away from globalization, it penetrates into the territory of any state), not to be a mankurt, every young

individual should be able to protect himself from global attacks. If each person has his own personal opinion, attitude to problems and his own pure worldview, then he can safely protect himself from dangers. The upbringing of such a person is certainly greatly influenced by events taking place in his family, neighborhood, school and environment. It is not for nothing that Uzbekistan pays attention primarily to the education and upbringing of a child. Young people are defenders of the Fatherland, defenders of the Fatherland, the formation of national consciousness among young people is one of the priorities.

We must be able to see not only the bad sides of globalization, but also its good sides. For example, Japanese culture, German civil society, French democracy, English correct politics, and there are many examples of this. Their own views and national spirituality of these states are known all over the world, and in developing countries (even in developed countries) the directions and experience of these states are used. These countries, which were able to create something new on this earth, become an example for other countries with their culture. We, the youth of Uzbekistan, realizing this, with pure convictions, respecting our nationality, history, understanding our national values and what kind of nation we are, should have ideas that resist "global attacks", and in any case, our position. We also need to approach the concept of globalization correctly, create the expression "Uzbek culture" with their own worldview, nationality and to form a nation that can serve as an example for the whole world.

In conclusion, it should be said that regardless of which country or region globalization is taking place in, its main factor is people. In modern society, globalization brings only positive results, moral threats are eliminated in a timely manner.

The favorite phrase of the philosopher Socrates could reveal the content of the subject, he said: "Know yourself" [7]. In this phrase, which Socrates always repeated, it is said that every person should be aware of himself, know who he is. When we are aware of ourselves, no risk can hinder our nation.

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