

process. The basis of the educational process is the assimilation of knowledge and teaching methods, as well as the development of students' abilities.

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THE IMPACT OF THE PROCESSES OF GLOBALIZATION ON ETHNIC CULTURE

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Abstract

The present article seeks to explain the impact of the processes globalization on national cultures and the response of ethnic cultures to such processes from the viewpoint of alternate progress theories. The immanent connection between globalization and ethno-cultural diversity, proximity and national-cultural models of alternative development are the object of our research. In the current period, the communicative function of culture has expanded dramatically, transformation processes are taking place in it in accordance with global changes. In particular, forms of indirect communication (mobile phone, Internet) are making radical changes in this function. Now there is rapid rapprochement of cultures, exchange of experience and mutual enrichment. At the same time, it is necessary that the communicative function does not harm the diversity of ethno-cultures, does not interfere with intercultural communication in accordance with national interests, and especially does not focus on the decision-making of Western popular culture. No matter how much international dialogue and integration help to establish universal values and norms, they should not serve to make a culture in a mood of expansion become a dominant force. During the period of democratic reforms, scientific and practical research was started on the restoration of Uzbek ethnic culture, the use of its historical, educational and artistic-aesthetic possibilities. The state is leading the development of many types of folk creativity and art. However, comprehensive research of Uzbek ethnic culture, its genesis, sociological and axiological foundations, integration relations with the culture of sister nations, and comparison with other ethnic cultures in the system of these relations is one of the tasks before us. Philosophical studies conducted today are mainly empirical in nature, philosophical generalizations are rare in them. Therefore, there is a scientific-theoretical need to study cooperation, communication and integration between ethnic cultures under the influence of globalization from a philosophical point of view, without forgetting the allogenesis and ideogenesis of ethnic culture. It should focus not only on making philosophical generalizations, but also on finding ways to effectively use artistic-aesthetic possibilities, tools, and artifacts.

Keywords: globalization, ethnic culture, national-cultural models, America-centrism, Eurocentrism, ethnocultural pluralism, dialogue of civilizations

Today, humanity is faced with global problems that require immediate solutions. Since these problems are realities of a global nature, it is impossible to ensure social development without researching them, identifying their causes, combining existing opportunities, and rationalizing human activity. Globalization is actually a positive reality, that's why all countries look at globalization as a guarantee of broad integration.

During the past years, in some literature, the opinions that globalization is the "American reality" or the unification of ethno-cultures and social, political, economic and cultural intervention carried out by the USA have also been noted. This is often based on the fact that the majority of transnational corporations, which implement international integration, are based in the United States, and that the products of the American cultural industry are distributed around the world.

Although the economy, politics, and cultural products of the United States play an important role in the processes of globalization, calling globalization "American" is an attempt to make a simple, vivid interpretation of the complex, colorful, and internal conflicts in the world. Peter L. Berger is right: "global culture is, in its essence, unmistakably American. But this is not the only direction of changes taking place in today's world, it will become a priority tradition in the future..." [1; p. 9.]. Because "today the United States has great power, but they are not forcing other countries to accept their culture." [1; p. 10.]. According to some researchers, today the USA and Europe are the main factors of globalization processes. [2; p. 11.]. Some researchers have thought about the crisis of Eurocentrism. [3, 4].

So, can Americanism and Eurocentrism become ideas that determine the fate and development of the world? Will Americanism and Eurocentrism win out over globalization's impact on ethnocultural pluralism? Can national-cultural models of independent countries be an alternative development path to globalization?

It is difficult to fully answer these questions within the framework of a short article, but we think that revealing them in the form of a concept, in a general direction, can be the basis for future research.

1. Can America-centrism and Eurocentrism become ideas that determine the fate and development of the world?

Changes, innovations affecting social life, first of all, enter the consciousness of the people, the nation in the form of certain views and ideas. Views and ideas from the social consciousness move the people, the nation, make them the subjects of historical and cultural processes. Therefore, views and ideas are not just subjective realities, they have the power to move and objectify subjects. The basis of Americanism and Eurocentrism, which shapes globalization and turns it into its "technological weapon", is the transformation of the American and European way of life, thinking and living into a global reality.

We observe the impact of Eurocentrism at every step. The culture created during the former USSR was mainly European. Taking advantage of its location between Europe and Asia, Russia spread the cultural values acquired from the west to the east in the form of innovation. For example, until the 19th century in Central Asia, sitting at tables and chairs, participating in public culture centers, some types of visual arts, sculpture, opera and ballet, and technical creativity were not a tradition. Russia, especially Russian intellectuals, had a positive influence on the formation of this way of life in Central Asia, popularization of art and creativity. Although the ancient Great Silk Road served to connect Asia, including Central Asia, with Europe, the influence of Eurocentrism became a widespread socio-cultural reality from the 19th century. The positive influence of Russia and Russian culture cannot be denied.

After World War II, rapidly developed Europe became a model of social development. Democratic changes aimed at protecting human rights and interests soon recognized it as a factor influencing global existence. The modernization carried out throughout Europe raised the standard of living of people, as a result of which the European way of life was adopted on the basis of the most important international norms, indicators and criteria. Today, many countries in the world live according to these dimensions. So, Americanism and Eurocentrism have broken into our social existence and become a component of state and society management.

But this does not mean that the nations of the world, independent states live or are living only with the ideas of Americanism and Eurocentrism, according to the American and European way of life. Although there are sometimes influences of Americanism and Eurocentrism in globalization, they do not fail to transform national territories. That's why sometimes we come across expressions adapted to the national context, such as "American-Japanese", "American-Korean", "French-Turkish".

The activity of the USA and Europe to create a global world (such phrases and proposals as the global state, "global government", "global parliament" are also Western inventions) can further expand the actions aimed at turning the ideas of Americanism and Eurocentrism into a global reality. Although the states do not openly admit their existence, almost all states feel and know that there is an external ideological and moral threat.

2. Will Americanism and Eurocentrism prevail in the impact of globalization on ethnocultural pluralism?

Globalization unifies cultural diversity, paves the way for ending and universalizing the internal, immanent features of ethno-cultural pluralism. From calling political institutions by the same name, to a simple gesture, to eating and drinking. Actions directed against globalization are mainly aimed at preserving ethno-cultural pluralism, making the national-cultural paradigm a priority in integration processes. True, there is no clear, scientifically-based concept in this regard, which has been tested in a certain national-cultural space. There are not many special studies conducted in this regard. Therefore, it is important to study the positive and negative aspects of globalization, its impact on ethno-cultural pluralism, and the role of Americanism and Eurocentrism in this impact.

Ethnic culture is essentially a historical-cultural reality, the material and spiritual wealth created by each nation, nation, and transformed into its socio-cultural existence. There is no nation without ethnic culture; ethnic culture is the whole existence of the people, the nation itself. But ethnic culture is not a fixed, absolute immutable thing; it consists of two parts - core, core (fixed) and upper, flexible (changeable) parts. Globalization often affects

the part that adapts to superficial, emerging demands. For example, since the artistic-emotional perception of reality is strongly developed in the Uzbek people, the desire for spiritualistic reflections and glorification of religious values is clearly visible. This characteristic of the peoples of the East has become the core of Uzbek ethnic culture. Even the Bolshevik revolution, atheism, and repressions could not dislodge it from the hearts, minds, and culture of our people. But globalization, especially the threat of global terrorism, has shaped the idea of a sharp struggle against fundamentalism in religion, elements that denigrate the dignity of the individual. Or take language. The extensive relations and integration established with the world community brought many international words and phrases to the Uzbek language, such as "market relations", "management", "democratic legal state", "president", "ombudsman", "company", "gender equality". However, the core of the Uzbek language has not changed, the above words and phrases may undergo a transformation after a certain period of time and acquire a different meaning.

Since globalization is affected by uneven processes, random, non-linear, synergistic elements and events often manifest themselves in it. Giving in to random, uneven effects causes globalization to have a positive effect on ethnocultural pluralism in one place, and a negative effect in another. Ethnic culture, which accepts globalization as a positive reality, follows the path of assimilating it or American-European views and values into the way of life, encourages people, especially young people, to learn new things and innovations. Ethnic culture, with a tendency towards negative approach, opposes the protection of itself from external influence, any form of Americanism and Eurocentrism.

Stopping the influence of cultures on each other is a difficult task, especially in the current process of globalization. But in ethnic cultures: a) high, noble values that enrich the spirituality of society; b) human ability, intellectual potential, desire to create; c) it is important to support people's experiences of living in harmony with national and universal values. This is not a passive attitude, but rather bringing closer and harmonizing the immanent features of social and cultural life with the positive aspects of external influences. Therefore, the pluralism of ethnic cultures is a condition for the existence of peoples and nations, but they cannot be completely free from external influences. An effective way to preserve this pluralism is to find the positive aspects of the global, external influence, to harmonize them with the ethnocultural paradigm in accordance with the needs of real life and the requirements of socio-cultural development.

Americanism and Eurocentrism are ethnic cultures, they cannot win over pluralism, because they do not have their objective, political, economic ground in national states as an external influence. Although they have a spiritual and ideological influence, they do not have the power and ground to change the core of ethnic culture, so they can adapt to ethnic cultures, transform into innovation. It cannot be forgotten that political and economic factors play a big role here.

3. Can national-cultural models of independent countries be an alternative way of development in relation to globalization?

Today, in world development, national development models and the desire for global management, which are not contradictory to each other, but different from each other, sometimes trying to preserve their "independence", are noticeable. The national development model ("Turkish model", "Korean model", "Japanese model", "Chinese model", etc.) originates from the immanent features of the socio-cultural life of the country, the experiences and mentality of the people, the nation. They strive to modernize their lives by combining national and universal experiences and values. These models develop a modernization strategy in accordance with the requirements of the globalizing world, but its basis is in the national space and values. Especially in the achievements of Japan, South Korea, and Singapore, it is clearly visible that national and foreign, American-European way of life and values have been combined. Sometimes they seem to be an alternative development path to globalization, national-cultural models. China's socio-economic development and its impact on world development reinforce the perception that there is an alternative development path to globalization.

In our opinion, national-cultural models are not formed outside of globalization, they develop inside globalization, along with it. True, sometimes some countries, afraid of falling under the influence of Americanism and Eurocentrism, try to deny globalization and build their social development only on the national-cultural model. But the demands of integration show that these actions of some political circles are useless.

No matter how broad globalization takes, it has to reckon with national-cultural development models. Therefore, it is necessary not to go along the path of contrasting national-cultural models with globalization. National-cultural models are not opposed to globalism, but an alternative way of development that enriches and complements globalization and turns it into a stable reality on national soil. Without this alternative path of development, globalization itself becomes a fiction, and the goals it claims become a method of dictatorship.

Humanity is moving to a new, global path of development. At times, it was compared to the European Renaissance, and other times to the period of the scientific and technical revolution that began in the 16th century. In any case, today the global development covers the entire socio-cultural existence, it affects ethnic cultures sometimes openly, sometimes secretly. It is impossible to eliminate this influence, therefore, it is necessary not to absolutize the national-cultural models of alternative development. Global integration requires the harmonization of national-cultural models with global changes, the harmonious use of their positive aspects. Just as ethnocultural pluralism prepares the ground for global development and adapts it to the national-cultural space, globalization also helps to enrich national culture with universal values, it is only necessary to find positive and progressive aspects in them and harmonize them in accordance with the goals of social development.

The conclusion is that today there is a "clash of cultures" in the world [5]. This phenomenon will not fail to affect ethnic cultures, traditions with weak roots, which cannot meet the requirements of globalization and national development, will no doubt fall out of social and cultural life. This situation makes it necessary to study the preservation and development of some of the ethno-cultural assets.

As we mentioned above, some Western countries are trying to spread their culture to the world under the banner of globalization and democracy. In order to understand such controversial issues, it is necessary to educate the youth through ethno-cultural heritage, traditions and values. Uzbek ethnic culture has unique artistic images, noble heroes with beautiful qualities, aesthetic ideals embodying people's hopes and dreams, which serve to educate young people with high spirituality.

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ӘБУ НАСЫР ӘЛ-ФАРАБИ ФИЛОСОФИЯСЫНДАҒЫ ЗИЯТКЕРЛІК ЖӘНЕ ЭТИКАЛЫҚ ЖЕТІЛДІРУ ИДЕЯЛАРЫ

IDEAS OF INTELLECTUAL AND ETHICAL IMPROVEMENT IN THE PHILOSOPHY OF ABU NASIR AL-FARABI

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Түйін

Бұл мақалада Әбу Насыр әл-Фарабидің рухани мұрасы зерттелген. Ғалымның ғылыми еңбектері логикалық салыстыру әдістерінің көмегімен зерттелді және қазіргі қоғамды рухани дамыту мәселесі қарастырылды. Әл-Фарабидің «Қайырымды қала тұрғындарының көзқарастары туралы трактат» еңбегі және оның саяси көшбасшы идеясы туралы доктринасы – қазіргі заманғы қазақ қоғамының трансформациялануының рухани жаңару тұжырымдамасының негізі. Осы тұрғыдан қарастырғанда Шын мәнінде әл-Фарабидің этикалық мәселесі қоғам жөнінде жазылған осы еңбегінде кеңінен көрінеді. Әл-Фарабидің пікірі бойынша, әлемдегі адамзаттың табиғи бастаулары адамның рухани кемелдікке жетуі үшін жеткіліксіз. Адами болмыстың мақсаты рухани кемелдікке жету екенін ескерсек, оған жету барысында өз ақылының көмегіне мұқтаж екенін сезінеді. Өйткені, адамның бақытты болуы тек ақылдық қасиет арқылы ғана жүзеге асады. Яғни білім, тәрбие арқылы адам баласы бақытқа жетеді.

Abstract

This article examines the spiritual legacy of Abu Nasir al-Farabi. Scientific works of the scientist were studied with the help of logical comparison methods and the problem of spiritual development of modern society was considered. Al-Farabi's work "Treatise on the Attitudes of the Residents of the Benevolent City" and his doctrine of the idea of a political leader are the basis of the concept of spiritual renewal of the transformation of modern Kazakh society. When viewed from this point of view, the ethical problem of al-Farabi is widely seen in this work written about society. According to Al-Farabi, the natural origins of humanity in the world are not enough for a person to achieve spiritual perfection. Considering that the goal of the human being is to achieve spiritual perfection, he feels that he needs the help of his mind in the process of achieving it. After all, a person's happiness can be achieved only through mental qualities. That is, through education and upbringing, human beings achieve happiness.