

# GLOBALIZATION AS A PHENOMENON EXPRESSING THE WORLD DEVELOPMENT

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**Abstract:** *the article explains the influence of the globalization process on the development of the world system. The phenomenon of globalization, which originally arose in the economic field, gradually spread to all spheres of human life (political, social and spiritual) during the process of development of the world community. According to the author, the modern world is in a transition period the era of uncertainty. Accordingly, the question is raised about the search for a viable ideological alternative necessary to achieve even development and social justice.*

**Keywords:** *globalization, global economy, capitalism, transnational capital, neoliberalism, global problems.*

## ГЛОБАЛИЗАЦИЯ КАК ФЕНОМЕН, ВЫРАЖАЮЩИЙ МИРОВОЕ РАЗВИТИЕ

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**Аннотация:** *в статье объясняется влияние процесса глобализации на развитие мировой системы. Феномен глобализации, первоначально возникший в экономической сфере, постепенно распространился на все сферы жизни человека (политическую, социальную и духовную) в процессе развития мирового сообщества. По мнению автора, современный мир переживает переходный период, эпоху неопределенности. Соответственно, возникает вопрос о поиске жизнеспособной идеологической альтернативы, необходимой для достижения равномерного развития и социальной справедливости.*

**Ключевые слова:** *глобализация, глобальная экономика, капитализм, транснациональный капитал, неолиберализм, глобальные проблемы.*

The objective process of the development of the world community is globalization, through which a complex multi-level system of social and economic relations is being formed. Within the framework of this phenomenon, there is a significant increase in political, socio-economic, informational and cultural

relations between countries around the world. In a political context, globalization seeks to establish supranational institutions of governance - a single world government. In an economic sense, globalization embodies the process of forming 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, understood as a close interweaving of the subjects of the world economy on the basis of internationalization, transnationalization and liberalization, linked to each other by a system of political relations. Consequently, capitalism, as a social system and ideology that calls for an increase in capital and the receipt of superprofits, occupies a central place in this social process and trends in world development.

The globalization of the world economy has been studied and continues to be actively studied by scientists from 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. This term has been used to mean "intensive international trade". Based on the world outlook 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 humanity's transformation into a single global civil society without a state - communism [1].

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. A key aspect of Marx's teaching was the description of the immanently chaotic nature of capitalism, largely prone to crises and instability. He argued that the relentless pursuit of profits would sooner or later force companies to automate jobs and start producing more and more goods, while simultaneously reducing workers' wages until they can finally acquire the products of their labor. Companies produce and produce until there is no one left to buy their products.

Reflections on overproduction led Marx to predict what is now called "globalization" - the spread of capitalism around the world in search of new markets for its products. Marx wrote: "The constant need to expand the market for marketing products drives the bourgeoisie across 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 - these are animals that need to be fed continuously [2].

Without delving into the philosophical significance of the concept, which generates many contradictions, we can conclude that this theory foresaw some of the phenomena observed in the modern world economy.

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 scholars. Levitt claims that by the end of the 20th century, global markets have reached previously unimaginable magnitudes. Within the new economic reality, corporations are seeking to capitalize on this through huge

savings in the production, distribution, management and marketing stages. Thus, by reducing the prices of goods and services, corporations acquire the opportunity to get rid of their competitors in the market. Therefore, large corporations are focusing on globally standardized products at a low price, instead of products made for specific consumers. T. Levitt predicts that the structure of preferences is "homogenized", and the modern world is moving towards merging into a single community [4].

On the contrary, the British scientist and one of the founders of the theory of cultural globalization Roland Robertson 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 "globalization", that is, the process of coexistence of regional features and characteristics against the background 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 the world elites, and at the regional level - complete archaization and the loss of any kind of universalism. 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 offered a completely different approach to considering globalization. The concept of a post-industrial society, described by D. Bell in his book "The Coming Post-Industrial Society" in 1972, is at the moment perhaps the most authoritative and well-known concept. 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 humanity.

The first technological revolution was the invention of the steam engine in the 18th century. 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 scientific and technological advances 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 over property. D. Bell wrote: "If over the past hundred years the main figures were an entrepreneur, businessman, head of an industrial enterprise, today "the new people" are scientists, mathematicians, economists and other representatives of new intellectual technology "[6].

Consequently, the global system is built on the principles of "Westernization", where the United States, as the only superpower, is the main geostrategic and economic center of the world, and American society and lifestyle are the only fair type of social organization. According to Brzezinski, one of the most dangerous geopolitical opponents of neoliberal globalization is Russia, which he calls a

"black hole" in the very center of Eurasia. Brzezinski insists that Russia become part of a new global community and abandon its own civilizational model, an independent geopolitical role and ambitions that have a significant impact on Russian statehood and the Russian people in general over the past centuries [8].

Soros, however, argues that globalization is inevitable and that resources such as finance, capital and information are most active in this process. However, the introduction of the market into other social spheres leads to their complete degradation and primitivization. A striking example is the attempts to incorporate market principles into culture, after which there is a complete or partial destruction of high culture and the spread of mass culture, which degenerates over time, losing the system of values and behavior patterns inherent in a highly cultured society. Therefore, Soros strongly supports the rights to feminism, same-sex marriage, abortion and other birth control, euthanasia, drug legalization, etc., advocating globalization in all its forms.

Talking about globalization, it is impossible to ignore Immanuel Wallerstein, a talented American sociologist, political scientist and philosopher, a follower of the neo-Marxist concept of a 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 initially a global and world-wide process, therefore, 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, since it is based on a global division of labor: cheap or free resources, including human resources (slaves), are concentrated in the periphery, and beneficiaries are in the core. Semi-peripheral countries, not as dependent on the core as peripheral countries, but less independent than the core countries. Since the 16th century, that is, since the emergence of capitalism, and up to the present time, the world system has changed slightly. The core developed through the exploitation of the periphery under various pretexts - from direct colonization and the slave trade to modern economic, social and political exploitation of the poor South by the rich North. At present, industrially developed countries are headed by representatives of the industrial and financial oligarchy, who realize that their very existence, as well as enrichment, security and continuity are directly related to the maintenance of the global system of capitalism [10].

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