

COMBINATION OF NATIONALITY AND HUMANITY IN MODERN CULTURAL PROCESSES

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Annotation. In the article, the author elaborates the growing integration with universal norms, the importance of developing national culture, as well as the theoretical and methodological concept of culture on the dynamic nature of the national norms that have been in force for years. The formation of national culture and its role in the upbringing of young people in the process of long socio-historical development has been under the influence of ethno culture inherent in the Uzbek people.

Keywords: national norm, universal norm, integration, culture, forms of human life, ethnic cultural factors, ethno culture, cultural heritage, national culture.

In the XXI century, the consciousness of humanity is developing and great discoveries are being made in the field of science and technology. As a result of these discoveries, radical changes have taken place in human life, and ultimately in the socio-cultural processes. National norms, which have been in force for centuries, are becoming more dynamic, and integration with universal norms is becoming more important. Its scientific interpretation is important in educating young people in the national spirit and understanding the essence of universal values. Given that the constituent elements of universal culture consist of a set of features inherent in different national cultures, the study of the genesis of national cultural processes allows for a deeper understanding of the content and essence of universal cultural processes.

Philosopher A. Ochildiev noted that the different interpretations of the concept of culture depend on the position of researchers: "Because of such peculiarities, the attempt to give a general, comprehensive, substantive definition of culture has not stopped. The French scientist A. Mol noted that in the sixties of

the XX century more than 250 definitions of culture were created. It is not surprising that the definition of the concept of culture today is more than double. Therefore, the main focus should not be on giving a single, final definition of culture, but on understanding the essence of culture as a social phenomenon"[1.9]. Therefore, we can observe that the sources give different definitions based on a contextual approach to culture. For example, some sources state that the concept of culture (Lat. cultura - "cultivation") - originally associated with agriculture, tillage and care [2], while in the Encyclopedic Dictionary of Philosophy, "Culture (Arabic - medina, urban, educated) is a specific way of human activity that is reflected in nature and relationships. Culture reflects the way of life of an individual (individual culture), the way of life of a social group or society"[230]. "Culture is a society, a certain level of historical development of human creativity and abilities. While the lexical meaning of the word 'culture' is 'urban', 'belonging to the city', its spiritual interpretation means 'morality'. So, today the further development of national culture is very important in creating a new history of the new Uzbekistan"[4]. Therefore, culture in the figurative sense is the care, improvement, attraction of a person's physical and mental inclinations and abilities.

Culture in the broadest sense as a generalizing concept for human life forms is a complex of material production, the spiritual sphere of the life of peoples, and the level of development of each individual.

Culture is a historically defined level of development of society and man, which is reflected in the types and forms of organization of people and life, as well as in the material and spiritual values they create. The first and foremost indicator of the level and quality of a culture is not its external attributes, but its spiritual internal content [5].

For this reason, U. Karabaev explains the genesis of the components of culture as follows: "Habits are based on the natural needs of man. They appeared in ancient times as a necessary exercise. Conscious labor required the use of certain measures. Useful and convenient activities were repeated and experiments were emerged. Deeply meaningful and formally cultured experiences have become

the norm. Rituals were aroused based on important customs. Festivities are at the heart of the joyous events in the life of the community. Thus, events of different levels and forms began to emerge"[6.74]. After all, "what has a strong impact on the state of society is the level of quality of relations between members of society. [7.166-167].

D. Rakhmonov draws attention to the functional aspects of ethnic and cultural factors in the formation of the elements of national culture, explaining that "traditions, values, norms, rituals, customs, archetypes, etc., which are the constituent elements of ethnoculture, serve to ensure cooperation in society" [8.20]. Structurally interpreted in the form of "ethnoculture → national culture → universal culture", it shows the indicators of preservation and application of traditions, customs, norms and values.

O.D.Nishonova writes about ethnoculture, which is an integral part of national culture: "Ethnoculture is the result of epistemological research of the people aimed at understanding the world, the social being. Therefore, this subjective basis of ethnoculture comes as an expression of a certain idea and ideology in material and spiritual riches. National culture is essentially associated with national ideas and ideologies. The thoughts, ideas, struggles for freedom, images in the image, lines, and even the colors in the patterns, the technology of their use are a sign of national spirituality "[9.17]. In our opinion, O.Dj.Nishonova pays attention to the aesthetic aspects of ethnoculture, which in turn ignores the issue of harmonization of national culture with universal culture.

Content analysis of cultural sources shows that the national culture was formed in the process of long socio-historical development under the influence of ethnoculture specific to the Uzbek people. After all, ethnoculture is also the source of the basis and content of national culture. As long as there is a nation, the national culture is passed down from generation to generation-based on history and heritage. The material and spiritual riches created in this process allow the people and the nation to realize their identity, turning the nation into a driving force of socio-historical processes. According to Ibn Sina, "... He endowed man with such

power that he distinguished good ("good") from evil ("evil"), intellectual maturity, perfection ("rashad") from falsehood, misguidance" [10.181]. Through this view, Ibn Sina emphasizes that the socio-cultural assimilation of the world is inherent in man, and because he enjoys the light of reason, man becomes somewhat free from the blind random forces of nature, and adapts his practical theoretical work to the requirements of the "scales of wisdom".

Of course, in this regard, great work is being done to preserve and promote the tangible and intangible cultural heritage, to further popularize folklore and amateur art, to ensure the active integration of our country into the world cultural space, innovative development of culture and art.

Positive results can be achieved if a person gets acquainted with culture through social institutions in the process of socialization, that is, from childhood through cultural values and knowledge. For this reason, a group of authors noted that these human relations are reflected in the articles, which are examples of Uzbek folklore. This novelty is determined by the assessment of complex social situations, ranging from small life events. Man is faced with countless innovations throughout his life. The simple truths of the experience of the older generation are still new to young people"[11.4695-4698] - focusing on the functional aspects of culture.

The harmonious development of a society involves a number of components, among which cultural development plays an important role. In the process of cultural development, man undergoes a complex multi-stage process, during which the creation, modification, acceptance, rejection, and accumulation of national values take place. If people create the cultural and spiritual values that are most important to the entire world community, they will become the property of all humanity; philosophical ideas born in one region are accepted all over the world. But if we look at the characteristics of spiritual education within a country or society, they take on a certain national form"[12.83-85]. Therefore, the role of education in understanding the socio-functional significance of national culture in young people is of great practical importance, in this regard, the researcher N.

Nazarova writes, emphasizing the role of teachers in educating young people in the national cultural spirit: "Teacher's personal example and reputation in academic associations traditions and values, the human environment established in the university, can serve as a means of spiritual and moral education. Since only a morally and spiritually mature person has the ability to have a positive impact on young people, only a highly qualified specialist can instill in students a sense of pride in their chosen profession, motivate them to express themselves professionally and creatively "[13.495-500]. After all, one of the important functions of a teacher in education is to help his students become civilized. Education implies that a person's ancestors "absorb" their national culture, national spirit, and existence. During the educational process, a person is instilled with cultural skills; he perceives himself as an ethnic group and finds his place in the world. Therefore, in a survey conducted among students of Tashkent State Transport University on "National culture and information security is our important task," "Do you think it is necessary to increase the information on social networks that promotes the harmony of national and universal cultures?" 51.1% of respondents - yes, it would be useful, 15.6% - there is no need for it, 10.3% - these social networks cannot attract users, 18.6% - I do not care, 4.4% of students found it difficult to respond. This means that today's world the Uzbek youth are interested in social sites that promote national and universal culture, so based on this demand, one of the urgent tasks today is to prepare information that promotes the harmony of national and universal culture and increase the level of existing ones.

Although national culture is characterized by stability, it cannot stay away from the life of the people, the changes taking place in it, the processes of transformation. Changes can occur due to various political, socio-economic, technical factors occurring in the life of a society. The manifestation of nationalism and universality, tradition and modernity, stability and variability affect national values, imagination and worldview, and national culture undergoes a transformation under the influence of a social process. This means that in the national culture, the people will also have a practical character with the existence

of a stable, basic and transformative part of the nation, which will serve the development of a stable, basic and universal culture.

In this regard, S. Huntington emphasizes that "modern fashion, in contrast to the clash of civilizations, it is necessary to develop a theory of universal, civilizational and ethno-national values, on this basis the concept of dialogue, cooperation and movement towards equal partnership of civilizations" [14.35].

Thus, it is necessary to look at the harmonization of national cultures with universal cultures as a natural process, and strive for equal partnership between intercultural harmony and cooperation. For, if factors such as ethnic tradition, customs, values, language, and territorial integrity are considered the constituent elements of the formation and development of national culture, just as human components are formed and developed because of the constituent elements of national culture. "It is the system of national culture and universal cultures that determines the appearance of civilization as the core of the socio-cultural system, and accordingly cultures form the basis of communication between them" [15.44-48].

Based on the above considerations, we found it necessary to develop the following proposals and recommendations:

- effective use of the Internet, which is an important source of information, to inform young people about the transformation of national culture;

- to increase national social networks and enrich them with new information on a regular basis, as well as to preserve national traditions, values, moral norms, ethno-cultural, national historical roots, to educate members of society in the spirit of national pride, enlightenment, tolerance, peace reflection;

- to raise the socio-cultural level of young people in the new Uzbekistan, to report on the harmony of national and universal cultures in the field of social sciences and humanities taught in preschool education, school education, academic lyceums and vocational education, higher education institutions; it is advisable to include seminars.

It is necessary to organize special courses in the Council of the Youth Union to raise the national culture among the youth, to give them a deeper understanding of the essence of universal culture.

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