

Eurasian Journal
of Humanities and
Social Sciences



Impact of Modern Civilization on National Culture

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ABSTRACT

The article analyzes issues related to the change of some structural elements of national culture and the impact of the change process on social relations. It has been scientifically and theoretically studied that the change of national culture is the main and leading trend of modern society

Keywords:

Culture, consciousness, nationality, national attitude, globalization, social development, spirituality, spiritual culture.

Introduction

In the conditions of globalization, the universalization of national traditions and the change of attitude towards it are taking place. Globalization has mixed the traditions of different nations. It has become usual for elephants characteristic of one nation's tradition to take place in the structure of the second nation's tradition, and characteristics of the second to take place in the structure of the first. As a result of this, universal traditions common to different nations in the world began to emerge. Experts call this trend the universalization of national traditions [1]. It is true that these processes began to show seriousness only in the last 15-20 years, but their very beginning is causing a significant transformation of the world of traditions. The rapid development of information technology accelerates these processes. At first glance, it seems that there are no negative aspects of the universalization of national traditions. In fact, in some cases, globalization has enriched the content of Uzbek national traditions with

elements specific to the traditions of other nations. On the other hand, thanks to globalization, there have been changes in the performance of national traditions. Let's say that the practice of holding weddings in special wedding halls rather than in homes brought some relief to people. There are many advantages of having entertainment events typical of certain nations during the wedding.

Discussion And Results

But the essence of the matter is that the universalization of national traditions is taking place on the basis of the traditions of Western societies, which are economically and technologically superior. In this process, the traditions of the Western nations are presented as a universal standard, a criterion that determines the level of development of the society. Although national traditions are an important source of national identity, the replacement of this source with the characteristics of other nations causes the erosion of national identity.

The erosion of national traditions under the influence of universalization is a serious threat. But, at the same time, it is especially dangerous that the attitude of society members towards them is changing. It is known that the central idea of Western civilization is related to individualism. Individualistic way of life, priority of human rights and interests is an important aspect of Western way of life. But in Eastern societies, including the Uzbek society, which are accustomed to living on the basis of collectivism, the promotion of individualism ideas with the help of Western mass culture has changed people's attitude not only to their own lifestyle, but also to national traditions. Members of this society tend to organize their lives as they wish, including national traditions, as they know and as they wish.

In the conditions of globalization, the social position of national values is weakening. It is known that national values "are a private link in the system of general social values, that is, they reflect the most general aspects of the values characteristic of the nation [2:804]. Since it is a link in the system of universal values, it develops harmoniously with other values, in interaction with them. In addition, "national values, by their nature, are not preserved only in a narrow circle, but flourish, are constantly renewed in the course of life, and are enriched by the achievements of the values of other nations [2:804].

However, there are specific aspects of axiological relations with the culture of other nations. The fact is that any country or nation with high socio-economic potential will have an "upper hand" in these relations. In other words, it is easier for the values of an economically developed country to enter the value system of relatively backward and developing countries. The opposite is a bit more complicated. It is for this reason that Western values, which are the most important economically, are easily spread around the world. The trend of globalization accelerates these processes.

Most importantly, in the context of globalization, Western values are recognized and promoted as universal values. The well-known philosopher S. Huntington's "Clash of

Civilizations" discusses it in detail [3]. The presentation of Western values as a universal system for all nations and peoples has a negative impact on the position of national values in society in various countries, especially in Uzbekistan. In particular, along with the national value system, which embodies the ethnic characteristics of the nation for centuries, a value system specific to other nations, and in some cases alien to the national way of life, is being formed as an alternative to it. This situation creates a risk of axiological anarchy in society.

There is another worrying aspect of the matter. We mentioned that national values accustom the representatives of the nation to evaluate various processes and events, things and objects from the point of view of the nation's needs and interests, goals and ideals. The decline in the position of national values, the replacement of it by Western values, makes people accustomed to evaluating events and processes from the point of view of the interests of others. Such a situation has a negative impact on national unity and social cooperation in society. Therefore, under the conditions of globalization, the weakening of the influence of national values in society should be evaluated not only as a change in national culture, but also as a threat to national security.

In the conditions of globalization, the technologies of preservation of national cultural heritage have been modernized. Today, in all countries of the world, attention is increasingly being paid to cultural heritage, its preservation and transmission to generations. It's not for nothing, of course. Because cultural heritage makes it possible to preserve the experience of the nation during its historical development and to form the national consciousness. Also, cultural heritage is one of the important factors of national unity and socialization of society members. For this reason, the technologies of preservation of cultural heritage objects in different countries of the world are improving more and more. For example, today in almost all countries there are "laboratories for the reconstruction and

restoration of architectural and archaeological monuments, workshops for the restoration of facades and interiors, photos, historical documents, museum objects, where specialists work in the restoration and preservation of various types of landscapes [3:167]. New methods and technologies of reconstruction and restoration of cultural heritage objects are being discovered in these laboratories and workshops. It is noteworthy that most of these modern styles involve the use of new materials in reconstruction and restoration. At the same time, in recent years, information technologies have been widely used in the restoration and preservation of cultural heritage objects. With its help, a database of cultural heritage objects is being created, electronic encyclopedias and dictionaries are being prepared, electronic versions of exhibits are being created, and virtual museums are being created [3:168]. Thanks to the trend of globalization, these technologies are spreading all over the world in a short time, and are widely used in relation to cultural heritage objects in different countries.

As a result of globalization, new technologies for preservation and conservation of cultural heritage objects have entered our country. This situation modernized the technologies of reconstruction and restoration in the republic. Using these techniques, many objects neglected during the years of Soviet power were restored and restored in Uzbekistan. Especially, on December 19, 2018, the adoption of the Decision of the President of the Republic of Uzbekistan "On measures to fundamentally improve the activities in the field of protection of tangible cultural heritage objects" raised the work in this regard to a new level.

From this point of view, it can be noted that the modernization of technologies of conservation and preservation of cultural heritage objects has expanded the possibilities of their preservation and transmission to generations. At the moment, there is a concern that the use of modern materials in the reconstruction and restoration of cultural heritage objects will not change their historical appearance, and the use of information technology in the preservation

of intangible cultural heritage objects will not reduce attention to their originals.

National education is being liberalized in the context of globalization. It is known that "each generation readily absorbs all the achievements of the society so far, improves them a little during its life and activity, enriches them and teaches the next generation (children) to use them. This process forms the core and purpose of education [4:323]. But each nation organizes this task based on its national values, traditions, ideas, and interests. Any change in this regard will immediately affect the performance of this task, will give a new tone to the character of education. It is for this reason that changes in national values, traditions and interests in the context of globalization have led to a change in the nature of national education. In particular, the universalization of national traditions and the weakening of the position of national values created the basis for the liberalization of national education. In other words, the representatives of the nation organized their children's upbringing much more freely and liberally. This education is not based on national values and traditions, in some cases other value system, other traditions, even false values are accepted as the basis. This is the reason why some parents consider it normal for their children to dress casually in a western way, behave in public places, have a nihilistic attitude towards the norms and principles of the nation that have been cherished for centuries, have an egocentric approach to life, and do not listen to the opinion of the public. In many cases, advices and objections of society members, especially teachers, residents of the neighborhood, and neighbors aimed at regulating such young people, cause an aggressive reaction of their parents.

A special system of values, which serves as the basis for raising children, is presented through Western mass culture. It is known that popular culture refers to a set of material and spiritual benefits intended for the general public. However, not all elements of popular culture typical of Western societies correspond to Uzbek national characteristics. For example,

most of the films, books, and pictures coming to our country from Western societies promote the ideas of individualism, the tendency to put individual interests above the interests of society, and immorality. Taking such ideas as a theoretical-ideological basis in educational work will not bring up people who deeply understand the interests of the Motherland and the nation, who are ready to serve it, but people who are wrapped in the shell of their own interests, who are skeptical of the existing national value system, who do not look down on national and social norms serves. With this in mind, I. Karimov said: "Nowadays, considering immorality as culture and, on the contrary, disregarding original spiritual values and seeing them as old fashioned, present-day development, human life, sanctity of family and education of young people are in great danger, and many people in the whole world believe that this is a serious problem. They realize how important it is to fight against such attacks, which are spreading like an accident," he wrote [5:117].

Conclusion

So, thanks to the trend of globalization, which began in the second half of the 20th century and especially intensified in the 21st century, the convergence of Uzbek national culture with other national cultures took place. Also, attributes of Uzbek national culture have experienced various changes. In particular, in the context of globalization, the lexical structure of the Uzbek language has expanded, Uzbek literature has been enriched with new ideas and trends, new ideological directions and themes have appeared in Uzbek national art, the universalization of national traditions and a change in attitudes towards them, the position of national values in society has weakened, the national-cultural heritage has been weakened. conservation technologies have been modernized, national education has been liberalized. These attributive changes gave impetus to many progressive changes in Uzbek national culture. However, at the same time, it increased the need to preserve the

unique aspects that distinguish it from other national cultures.

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