

9-10-2020

SCIENTIFIC RESULTS OBTAINED ON THE TOPIC "MODERNIZATION AND INTEGRATION OF NATIONAL CULTURE IN THE CONTEXT OF GLOBALIZATION"

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Available at: <https://uzjournals.edu.uz/namdu/vol2/iss9/23>

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Cover Page Footnote

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Erratum

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ISSN:2181-0427

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

**НАМАНГАН ДАВЛАТ УНИВЕРСИТЕТИ
ИЛМИЙ АХБОРОТНОМАСИ**

**НАУЧНЫЙ ВЕСТНИК НАМАНГАНСКОГО
ГОСУДАРСТВЕННОГО УНИВЕРСИТЕТА**



2020 йил 9 сон

09.00.00

ФАЛСАФА ФАHLAPИ
ФИЛОСОФКИЕ НАУКИ
PHILOSOPHICAL SCIENCES

SCIENTIFIC RESULTS OBTAINED ON THE TOPIC “MODERNIZATION AND INTEGRATION OF NATIONAL CULTURE IN THE CONTEXT OF GLOBALIZATION”

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Independent researcher of National University of Uzbekistan

Teacher of Namangan Engineering and Construction Institute

***Abstract:** It is no secret that the process of globalization today covers all areas. Globalization in the sphere of culture is important because it directly affects all spheres. By increasing the openness of national socio-economic systems, globalization leads to irreversible changes. The place of national cultures in modern integration processes is very different: those with deep traditions are able to resist it, but at the same time actively use the fruits of cultural globalization; others are lost in its flow; others are characterized by the processes of cultural hybridization and assimilation. The diversity of national and religious worlds is a historically established way of cohabiting humanity with nature and people with each other. At the same time, globalization requires national consciousness to develop new mechanisms of adaptation to the changed conditions of the modern world.*

***Keywords:** globalization; cultural globalization; national cultures, value, transformation, modernization, integration, national identity, national spiritual values, spiritual heritage.*

**“GLOBALLASHUV SHAROITIDA MILLIY MADANIYATNING
MODERNIZATSIYALASHISHI VA INTEGRATSIYALASHISHI” MAVZUSI
BO‘YICHA OLINGAN ILMIY NATIJALAR**

Farxodjonova Nodira Farxodjon qizi

O‘zbekiston Milliy Universiteti mustaqil tadqiqotchisi

Namangan muhandislik – qurilish instituti o‘qituvchisi

***Annotatsiya:** Globallashuv jarayoni bugungi kunda hamma sohani qamrab olgani sir emas. Madaniyat sohasidagi globallashuv bevosita barcha sohaga o‘z ta‘sirini ko‘rsatishi bilan ahamiyatlidir. Milliy ijtimoiy-iqtisodiy tizimlarning ochiqlik darajasini oshirish, globallashuv qaytarilmas o‘zgarishlarga olib keladi. Zamonaviy integratsiya jarayonlarida milliy madaniyatlarning o‘rni farq qiladi: chuqur an‘analarga ega bo‘lganlar unga qarshi tura olishadi, biroq ayni paytda madaniy globallashuvning mevalaridan faol foydalanadilar; boshqalari uning oqimida yo‘qoladi; uchinchi madaniy gibridizatsiya va assimilyatsiya jarayonlari bilan tavsiflanadi. Milliy va diniy olamlarning xilma-xilligi insoniyatning tabiat va odamlar bilan bir-biri bilan birgalikda yashashining tarixiy jihatdan yaratilgan usuli hisoblanadi. Shu bilan birga,*

globallashuv milliy o'zlikni anglashni zamonaviy dunyoning o'zgaruvchan sharoitlariga moslashish uchun yangi mexanizmlarni ishlab chiqishni talab qiladi.

Kalit so'zlar: globallashuv, madaniy globallashuv, milliy madaniyatlar, qadriyat, transformatsiya, modernizatsiya, integratsiya, milliy o'zlikni anglash, milliy ma'naviy qadriyatlar, ma'naviy meros.

НАУЧНЫЕ РЕЗУЛЬТАТЫ ПО ТЕМЕ “МОДЕРНИЗАЦИЯ И ИНТЕГРАЦИЯ НАЦИОНАЛЬНОЙ КУЛЬТУРЫ В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ”

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Аннотация: Не секрет, что процесс глобализации сегодня охватывает все сферы. Глобализация в сфере культуры важна тем, что непосредственно оказывает свое влияние на все сферы. Увеличивая степень открытости национальных социально-экономических систем, глобализация приводит к необратимым изменениям. Место национальных культур в современных процессах интеграции самое разное: имеющие глубокие традиции умеют ей противостоять, но при этом активно пользуются плодами культурной глобализации; другие теряются в ее потоке; для третьих характерны процессы культурной гибридизации и ассимиляции. Разнообразие национальных и религиозных миров есть исторически сложившийся способ сожительства человечества с природой и людей друг с другом. В то же время глобализация требует от национального самосознания выработки новых механизмов адаптации к изменившимся условиям современного мира.

Ключевые слова: глобализация, культурная глобализация, национальные культуры, ценность, трансформация, модернизация, интеграция, национальное самосознание, национальные духовные ценности, духовное наследие.

Modern humanity has entered a new historical era of its development – the era of globalization. Globalization means freedom of movement of people, goods, raw materials, finances, ideas, material and spiritual values. It presupposes democracy and legal equality of citizens of different communities. Globalization is the convergence of different cultures. Globalization is a complex process that affects all spheres of society's life, its main functional subsystems-economy, politics, law, and culture. Into public this cultural practice is intertwined with a network of other practices – economic, political, and social. Culture appears as a set of values, methods, principles and rules of human activity. Value is something that is meaningful to a person. Each culture has its own hierarchy of values.

The value system of a representative of a particular culture may or may not coincide with the value system of a given society.

According to the traditional, modernist point of view, the structure of culture it represents a system of elements that form the core and periphery of culture.

A cultural center is a stable integrity of the leading value orientations. The core provides stability and stability of the socio-cultural system. The periphery is more prone to innovation. It is characterized by less stability. Innovations that have stood the test of

time are anchored in the core of culture. Harmful traditional cultural factors are destroyed by the culture itself.

Due to the influence of various factors, the value hierarchy of a culture may change. Culture is understood as a universal way of life of people, which is realized in the products of material and spiritual production, ways of thinking and perception of reality, ways of activity, a system of social norms and values, a set of human relations to nature and to oneself. In the social system, culture is an objective imperative. The culture forms the forms and methods of social activity. Culture forms a social program (social code, culture type, culturegen, social type).

Culture, influencing people's thoughts, behavior, and social relations in a global society, is the main source of organized changes in public life.

Culture, therefore, is a universal basis for the development of societies in modern global society. It defines changes in politics, economy, and social sphere that are based on new approaches to the development of "human relations", on new values and standards of culture of the modern world. This approach to culture defines its understanding as a system of social concepts that determine strategies for social interaction. An important aspect of modern conceptual understanding of cultural the transformation of methods for understanding the state of cultures in a global society has become a paradigm of social development. This is due to the practical orientation of scientific knowledge towards achieving the planned results.

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An important aspect of modern conceptual understanding of cultural the transformation of methods for understanding the state of cultures in a global society has become a paradigm of social development. This is due to the practical orientation of scientific knowledge towards achieving the planned results. Culture is the main expression of the lifestyle. In the era of globalization, there are contradictory trends in it. On the one hand, there is a separation and differentiation of local and national cultures, strengthening their historical features. On the other hand, there is an impact of the global industrial a society that forms an impersonal mass culture.

Culture is not only a sphere of global human existence, the basis of social development, but also a product, the result of social and historical activities of people, a necessary condition for further improvement of humanity. Culture is a common cause of humanity, its common task. Its production, preservation, and development is a universal task as a condition for the further development of the Universe.

In the national culture, its core contains traditional values and artifacts that are historically characteristic of a particular ethnic group. Here, mass and elite cultures have their own specifics and color. The gender aspect is also pronounced. National culture is based on folk mentality, customs, folklore, and historical experience. The existence of national culture in the context of globalization forces its subjects to make socio-cultural decisions. Globalization implies new socio-cultural realities.

At the center of global processes is a person with their material, physical, and moral state. Human potential, social capital and scientific knowledge become the determining factor of social development. Each culture contains parts of other cultures that intersect and expand their borders. Each culture has its own deep structures, its own value systems. In the process of globalization, these values are transformed, increase in volume, and change their significance.

Consequently, at the present stage of historical development, there is a transformation of human communities and national cultures. As long as derivative changes circulate within local cultures, they take the form of a systemic national social transformation, but when moving to cross-cultural processes, transformation becomes a universal phenomenon in the management of global changes.

Social transformation covers the process of transition from one state of the national social system to another socio-cultural quality. The essence of this process is a systematic change in the full social quality of this social system. In the course of studying the process of socio-cultural transformation, it is useful to identify the levels of socio-cultural organization of national communities, specific national social systems and their main cultural elements.

Of course, there are a huge number of cultures in the world that are at different stages of development. Scientists today are interested in the question of how globalization processes affect the existence of ethnic groups and national cultures, whether the World can preserve cultural diversity, and on the other hand, whether this diversity is necessary in the modern world, where consumption has become the main value. This is a rather complex problem, since the equality of cultures is almost unattainable, and multiculturalism as the ideal of globalization, apparently, will remain the ideal. Globalization is perceived as the need to sacrifice the national in the name of uniting peoples and cultures. The opposition to cultural globalization increasingly leads to ethnocentrism and its extreme degree-nationalism, the division of cultures into "higher" and "lower".

The main tasks and vectors of development of national cultures in these conditions will be to increase their adaptation to the changes taking place in the world culture, increase functional stability and self-reproduction, as well as participation in the exchange of cultural values and the constant development of cultural samples. Each ethnic group strives to preserve its spirituality and cultural identity, the uniqueness and uniqueness of its cultural samples. It is possible to preserve national, ethnic and cultural identity only by preserving the national language, traditional forms of life, values and culture.

In turn, the value of national culture in the world depends on the degree of development of spiritual values and interaction with other cultures. Today, it is hardly possible to find an ethnic group that would not feel the impact of the cultures of other peoples.

However, it would be naive to imagine that globalization is reduced only to the creation of universal values and the formation of a "man of the world". Global is not the destruction of the identity of national cultures, on the contrary, ethnic and social localization provide ethno-cultural diversity, and socio-cultural globalization can play a consolidating role, preventing endless ethnic fragmentation.

The process of transition from traditional to modern society, reinforced by globalization trends, is much more complex than we imagine. It depends on a combination of historical, cultural values and ideological positions of the subject-of the nation. This leads to the need to review traditional decisions in connection with the new conditions of human survival. Apparently, the level of awareness of solving these problems should be significantly increased. There is no doubt that the formation of society, its relations and relationships are closely linked to the diversity of cultural, historical, economic and other mental manifestations of peoples and Nations, but they cannot be fixed and unchangeable once and for all. They transform when interacting with other cultures, causing changes in the subject of culture itself-the nation. A nation as a single organism can exist in its capacity only as a whole, self-developing, but also as an open system that ensures this self-development. Globalization is a source of concern for developing countries that they are facing more pressing issues than ever before: how can national and cultural identity be preserved in the context of increasing inter-civilizational interaction? How can we find the potential for further development and be modern?

There is no doubt that in socio-cultural communication in the context of the historical movement of cultures, dialogue is an essential component of self-reflection and self-development of culture. Therefore, understanding the essence of culture in relation to its main feature – dialogue – is more important today than ever before. Taking into account the possibilities of its practical application in solving global problems as an adequate response to the urgent threat of peaceful human existence on Earth, the harmonization of relations between different civilizations requires addressing the theoretical and practical possibilities of the concept of dialogue of cultures. It is becoming more and more relevant to consider the essence of culture and its inherent property-the dialogue of cultures, which allows us to analyze the origins of the uniqueness of national cultures and reveal the laws of their development in the objective process of mutual influence.

Traditional societies, when interacting with modernity, find themselves in such conditions that they have to abandon inefficient, irrational forms of behavior, traditions, and rituals due to the opportunity provided to them when they meet with another culture - the opportunity to look at themselves from the outside. This is the most tangible part of direct connections and a positive result of mutual influence. However, the approach to culture in the interaction of cultures based on a single denominator can lead to identification of differences with backwardness: everything that is unfamiliar does not deserve acceptance and recognition.

In our view, the essence of culture is primarily related to the definition or characteristics of the subject of culture-a person, a people, a nation, a person in terms of the measure of mastering their accumulated experience and its further development. Culture, being a characteristic of a person, manifests itself not only in activities, but also in relationships and results of activities. Culture is a special aspect and a special type of relations between peoples and Nations, between the new and old generations, individuals about the development of human experience and its further development. This is the essence of the existence of culture as a special social phenomenon. In this sense, dialogue-

communication is an indispensable condition for the development of culture, in which the quality of subjectivity of the parties entering into the dialogue is essential.

Cultures have developed within the framework of dialogue before, but they were limited before local interaction, in the context of globalization, they meet with the values of distant cultures, and thanks to information technologies, they are attached to new reserves and a new incentive for development. Culture is communication with another subject of culture, in which it acquires the ability to assess the degree of mastery of it and other accumulated human experience.

This leads to an interest in interaction in the form of a dialogue. The difference in culture is determined by the fact that it is from the accumulated experience that the people, nation, generation, epoch, and personality have mastered as a cultural subject. However, speaking about the historical conditionality of the manifestation of this basic property of the phenomenon of culture, we must say about the peak of its detection in the conditions of "compression of the world". Can this ultimately lead to a monotony of cultures? It must be said that the human activity for the development of the same experience is carried out by different cultural subjects, a variety of forms of cultural subjectivity - different Nations, peoples, individuals. When learning the experience of one culture from another, this experience is objectively modified.

Each subject of culture has its own instrument of development, potential, socio-cultural environment, climate, national soil, historical roots, and they determine the "variability" of its development. So these relations of cultural subjects contain the potential for the emergence of a new identity of cultures, the disappearance of which worries many anti-globalists, who talk about the unification of culture, classifying it as a negative consequence of the globalization of culture.

Cultures that strive to preserve their own identity usually enter into relations with the past for them, the absolute value is everything that relates to the traditions of their ancestors, to the heritage of the past, but often without taking into account their viability. Speaking about the peculiarities of the development of a new generation as the subject of culture previous experience of their own people, I must say that often the pursuit of originality leads to coercion is alien to the spirit of the time behaviors, values, norms, long-lost rational, and unfortunately, hindering the further development of culture. You could call them past-oriented cultures. Cultures that seek the potential for development, while continuing to preserve their own fundamental traditions, cut off traditions that have lost their rational meaning, and are ready to intersect with another culture in the form of a dialogue, showing more and more subjectivity, so that you can see in these relations the force of attraction and repulsion. They could be called future-oriented cultures.

However, we must understand that globalization is not only a threat, but also a chance to test the strength of culture and the possibility of extracting benefits. The principle of dialogue presupposes the formation of subject-subject relations between cultures, even if it is a question of interaction between the recipient and the donor.

The formation of the ability to self-preserve specific cultures is possible, but this possibility is realized only if the national culture is aware of the significance and absolute value of its own cultural experience in the context of world culture and at the same time is aware of the need for further enrichment through experience another culture, which

means positioning yourself as a cultural subject. This implies that the national culture enters into relations with other cultures consciously and in accordance with the strategy of national and cultural development. For such a historically rich and ancient culture as the Uzbek culture, it is necessary to develop measures to actualize the universal content concentrated in it, to make its spiritual experience the result of national cultural activities perceived by the modern world, understandable to this world and necessary for it. This is the specifics of the work of national culture in the context of globalization, which acts as the subject of a culture that finds itself in a global cultural community where one can see the tendency of hegemony of one cultural form over another. The ability to selectively perceive one's own previous culture and learn from the experience of other civilizations is possible only in the process of a real dialogue with them, the cultural identity of the nation and the transformation of national culture into a subject of cultural relations.

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ЭСТЕТИЧЕСКИЙ ИДЕАЛ – ИДЕЯ СОЗИДАНИЯ

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Аннотация: Эстетический идеал на протяжении многих веков подвергалось различным трактовкам в силу социально - культурных требований общества. Эстетические идеалы являлись мотивом достижения всеобщей благосостояния и справедливости. В этой связи идеал категория динамичная, социализируя молодежи служит благородным идеям общества.

Ключевые слова: Эстетический идеал. Идеал как образец и совершенство. Эстетическое воспитание молодежи.

AESTHETIC IDEAL - CREATION IDEA

Khalilov Raufjon Rakhimovich - doctoral student
National University
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