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THE EVOLUTION OF NATIONAL CULTURE IN THE CONTEXT OF MODERN SOCIAL CHANGES

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Abstract: This article analyzes the transformation of national culture in the context of globalization, as well as its contemporary development trends and issues of preserving cultural identity. It explores the adaptation of national values, traditions, and cultural heritage to a new socio-cultural environment. Special attention is given to the preservation of national culture during modernization and its development in innovative forms. The study highlights the interaction between cultural integration and globalization processes and substantiates strategies for preserving and developing national culture.

Keywords: national culture, globalization, cultural transformation, identity, modernization, cultural heritage, traditions, cultural integration.

ZAMONAVIY IJTIMOIY O‘ZGARISHLAR SHAROITIDA MILLIY MADANIYAT EVOLYUTSIYASI

Annotatsiya: Mazkur maqolada globallashuv jarayonida milliy madaniyatning transformatsiyasi, uning zamonaviy jamiyatdagi o‘zgarish tendensiyalari hamda madaniy identiklikni saqlash masalalari tahlil qilingan. Globallashuv sharoitida milliy qadriyatlar, an’analar va madaniy merosning yangi ijtimoiy-madaniy muhitga moslashuvi ilmiy jihatdan yoritiladi. Shuningdek, milliy madaniyatning modernizatsiya jarayonida yo‘qolib ketmasligi, balki innovatsion shakllarda rivojlanishi masalasi ko‘rib chiqiladi. Tadqiqotda madaniy integratsiya va globallashuv o‘rtasidagi o‘zaro ta’sirlar hamda milliy madaniyatni saqlash va rivojlantirish strategiyalari asoslab berilgan.

Kalit so‘zlar: milliy madaniyat, globallashuv, madaniy transformatsiya, identiklik, modernizatsiya, madaniy meros, an’analar, madaniy integratsiya.

ЭВОЛЮЦИЯ НАЦИОНАЛЬНОЙ КУЛЬТУРЫ В УСЛОВИЯХ СОВРЕМЕННЫХ СОЦИАЛЬНЫХ ИЗМЕНЕНИЙ

Аннотация: В данной статье анализируется трансформация национальной культуры в условиях глобализации, а также современные тенденции её развития и проблемы сохранения культурной идентичности. Рассматривается адаптация национальных ценностей, традиций и культурного наследия к новой социально-культурной среде. Особое внимание уделяется вопросам сохранения национальной культуры в процессе модернизации и её развития в инновационных формах. Исследование раскрывает взаимодействие процессов культурной интеграции и глобализации, а также обосновывает стратегии сохранения и развития национальной культуры.

Ключевые слова: национальная культура, глобализация, культурная трансформация, идентичность, модернизация, культурное наследие, традиции, культурная интеграция.

National culture has developed through a long and complex historical process shaped by philosophical, religious, and intellectual traditions. In early stages, cultural foundations were significantly influenced by Zoroastrian teachings, which are reflected in the sacred text “Avesta.” Later, this cultural development was further enriched by the ideas of thinkers such as Mani and Mazdak, who contributed to early philosophical and ethical interpretations of society. The process reached remarkable intellectual heights in the works of great scholars and philosophers such as Farabi, Ibn Sina, and Beruni. These thinkers laid the foundations for rational thinking, scientific inquiry, and moral philosophy, which became essential components of national cultural development.

The continuity of national culture can also be traced through the literary and spiritual heritage of Alisher Navoi, Boborahim Mashrab, Ahmad Donish, and later reformers such as Mahmudhoja Behbudi and Abdurauf Fitrat. This historical chain reflects the gradual transformation and enrichment of national cultural identity. For example, in his works such as “Address to the Youth” and “Address to the Honorable Youth,” Behbudi emphasized that cultural development is closely connected to education and enlightenment. He argued that combining secular and religious knowledge and encouraging young people to acquire modern sciences is essential for the formation of a strong national culture. According to him, the school represents the foundation of cultural development, serving as a source of enlightenment, happiness, and national progress. Thus, education is not only a social necessity but also a sacred responsibility toward both the nation and humanity as a whole.

In the field of social development, different theoretical approaches have been proposed to explain the evolution of culture. One of the most influential perspectives is that of the German philosopher Oswald Spengler and the English historian Arnold Toynbee. Spengler viewed human culture as a collection of independent “cultural organisms,” each developing separately like a living being. He identified several major cultural civilizations, including Mayan, Egyptian, Indian, Babylonian, Chinese, Greco-Roman, Byzantine-Arabic, and Western European cultures. According to his theory, these civilizations are not directly comparable, as each follows its own unique life cycle of birth, growth, maturity, and decline. Spengler argued that cultural interaction and mutual enrichment are limited, and that each culture eventually reaches a stage of decline after approximately one thousand years. In his view, Western European culture was entering such a phase, characterized by declining creativity and a growing spiritual crisis.

However, modern sociological and historical research challenges this rigid and isolated interpretation of cultures. In reality, no national or regional culture has developed in complete isolation. Throughout history, civilizations have continuously interacted, exchanged ideas, and influenced one another. A clear example of this is the emergence of Hellenistic culture, which resulted from the interaction of Greek and Eastern civilizations. Such cultural exchanges demonstrate that the development of society is shaped not by isolation, but by dynamic intercultural relations. Cultural interaction has played a crucial role in shaping different stages of social development, leading to diverse forms of cultural expression across different historical periods.

In general, culture represents not only the material and spiritual achievements created through human activity but also reflects the overall level of societal development. It embodies the system of knowledge, values, norms, and beliefs that exist within a society. Therefore, culture can be understood as a mirror of social progress, constantly evolving under the influence of historical experience, social change, and intercultural interaction.

The concept of "culture" as a complex and ambiguous concept is one of the most controversial topics of modern humanitarian sciences, in particular, philosophy and cultural studies. Due to its

complex and multi-faceted nature, it is interpreted by different terms, classified differently and exhibits different typologies due to its differential and unique characteristics. No matter how many these classifications and typologies are, none of them can fully reveal the concept of "culture", but they complement each other. The word "culture" was first used by Edward Taylor. According to him, culture consists of lifestyles, traditions and customs adopted by different members of society.

To describe and show the development of culture, it is necessary to distinguish the concepts of "culture" and "civilization". the term "culture" is used as a synonym for the word "civilization" in the classical sense (for example, Voklyuchevsky, Z. Freud, N. Ya. Danilevsky, etc.); in some cases, these concepts are strictly opposed (for example, Sh. Fure, I. Kant, O. Shpengler, A. Berdyaev, etc.). In the current period, the term "civilization" acquires a universal character and is manifested in connection with man-made processes of cultural values without participating in all stages of the development of society. In many humanities, civilization is interpreted as the rapid development of science, the change in the way of life of people as a result of the growth of production, the pursuit of convenience in order to satisfy their needs in a mass way, that is, they reach perfection from the outside.

In the encyclopedic dictionary of philosophy, it is said that culture and civilization should be distinguished from each other, because "culture is the result of determining the freedom of a people or an individual, and civilization means technical achievements and conveniences related to them."

More than 400 definitions of the concept of culture were given and divided into 10 groups according to their characteristics in the book "Kultura, kriticheskiy obzor opredeleniy" by A. Kryobera and K. Klakkhan half a century ago. In the first group, a descriptive description of the culture is presented, in the second group, its traditions, aspects related to the social heritage of the society, and in the third group, the cultural rules that make up the nation, the people's way of life are explained. In these groups, culture is defined as a product of human activity.

It is important to approach the concept of "culture" from the point of view of social (it performs a specific function in the life of society), anthropological (represents the activities of humanity), philosophical (it shows cultural relations to the objective existence as the intersection of society and individual interests).

Although the concept of "culture" is widely used in philosophy, there is a need to clarify its content, because in translation studies and in general linguistics "culture" is usually understood as an intuitive term without explanation.

In the encyclopedia of world philosophy published in 2019, the concept of "culture" is defined as follows: "culture (Arabic: Madinan, urban, educated) is a unique way of human activity reflected in nature and interactions" .

In general, scientists have combined the new aspects of the standard of living into seven factors: homo sapiens (intelligent man), agrarian, urbanistic, industrial, cultural, intimate relations, manifestations of the scientific and technical revolution. Philosophers believe that the influence of one or another factor belongs to a certain period of humanity, and sooner or later, all society will experience such changes, but at the same time, this process can be fully covered by all peoples. cannot, only those cultural elements can reach them. Of course, culture is a universal phenomenon, it does not belong to only one nation. Although each ethnic group, nation, nation has created the main part of its national culture, it has a share and influence of the universal culture created by the peoples of the world. He serves everyone equally. For example, achievements related to science, technology, art, literature, historical and architectural monuments belong to everyone.

As we mentioned above, man, as a creator of nature, discovered the other side of culture. Culture is a phenomenon of universal humanity (in which a person has a primary basis), therefore, elements of national culture, in particular, elements of fraternal culture, coincide with each other.

Naturally, the question arises as to what culture gives to humanity. In our opinion, it is appropriate to answer it as follows: culture arouses interest in the environment and in a foreign language; culture expands a person's worldview; culture gives INEXHAUSTIBLE knowledge; culture encourages understanding that different points of view are relative; the study of culture paves the way for the development of intercultural relations; culture is the basis for language learning, thinking, making conclusions, creating theories, studying human civilization; concepts specific to any cultural and material wealth are expressed in language and speech.

American anthropologist Laura Boxennen explains that when reading foreign literature, the reader perceives a foreign culture from the point of view of his own culture, using the example of Shakespeare's Hamlet. When he reads this work to West Africans , they discuss these characters based on their own understanding: Claudius acted like a good man, married his brother's widow. Their mentality cannot accept the fact that Hamlet's father's soul speaks and walks like a living person. They did not justify Polonius' actions , why would he prevent his daughter from becoming the leader's lover, after all, this is pride, and on top of that, he would have received many gifts.

There are many examples like this where the whole world language and culture is divided into its own culture and foreign culture that does not know the language and culture of the other country and becomes the basis for learning.

Thousands of nations and peoples in the world have their own national character and culture. National cultures are created in the process of searching for measures to overcome difficulties within the framework of existing activities in the natural location, geography and climate of each nation or people's living area, and later become national customs and traditions. This ethnic characteristic gradually affects the character of the nation. Our national traditions and unique traditions have been polished for many years and are rising to their highest level, and we can witness that these processes have become an integral part of our state's policy and are manifested through today's reforms.

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