

Changes of Individuals at The Cultural Level Under the Influence of Social Processes in Uzbekistan

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Abstract

The article states that in the XXI century the process of formation of various professional and social knowledge, values, ideas has accelerated, and in this regard, it is necessary to determine the level of awareness of the individual. This problem can be solved only by studying the process of formation of the cultural level of the person because it is the cultural level that represents the level of awareness of the person of different knowledge, values and ideas. According to the authors, the cultural level is a concept that reflects the norm of a person's awareness of national and universal values, the degree of mastery of knowledge and ideas accumulated by mankind over the centuries, the ability to act on the basis of these values and knowledge. It is constantly improving under the influence of economic needs, social situation, the current political regime, the activities of educational and cultural institutions in society. At the same time, there are social flaws that can negatively affect the character of a person's cultural level. These defects include the devaluation of scientific knowledge, the emergence of immoral norms, ideological nihilism, the propagation of destructive ideas, the proliferation of pseudo-values and anti-values, the deformation of national traditions and ceremonies, the development of pseudo-literature and pseudo-art. In order to raise the cultural level of the individual in the context of the renewed Uzbekistan, first of all, it is necessary to analyze them in detail, determine the scope of impact and prepare a forecast of social consequences.

Keywords: Cultural level of the person, awareness of national and universal values, awareness of professional and social knowledge, awareness of humane ideas, social factors influencing the cultural level of the person, devaluation of scientific knowledge, emergence of immoral norms, ideological nihilism, propagation of destructive ideas,

pseudo deformation of national traditions and ceremonies, development of pseudo-literature and pseudo-art.

Introduction

In the world of the XXI century, human society has entered a new stage of cultural development. In particular, on the one hand, the ongoing social processes have accelerated the process of formation of various professional and social knowledge, values, ideas. In this regard, there is a need to determine the level of awareness of the individual. On the other hand, there are more and more factors that "distract" a person from acquiring these knowledge, values and ideas. This situation raises the issue of finding ways to protect his spiritual image from the influence of negative factors. Both aspects of the problem can be solved only by studying the process of formation of the cultural level of the person, because it is the cultural level that represents the level of awareness of the person of different knowledge, values and ideas. Therefore, the problem of the formation of the cultural level of the individual is included in the category of current problems of social philosophy.

In the course of our research in this area we have set ourselves the following tasks and tried to accomplish them:

- a) clarification of the definition of a person's cultural level;
- b) the main social vices that can negatively affect the cultural level of the individual;
- c) to describe the nature of the impact of these social evils on the cultural level of the individual.

Methods and Materials

In the study such methods as analysis, synthesis, generalization, comparison, induction, deduction, analogy, and sociological inquiry are used.

Discussion and Results

Cultural level is one of the most important features of a person's social image. Cultural level is a notion that expresses the norm of a person's awareness of national and universal values, the degree of mastery of knowledge and ideas accumulated by mankind over the centuries, the ability to act on the basis of these values and knowledge. This notion, “on the one hand, reflects the level of human assimilation of national and universal values created in society by ancestors and generations, and, on the other hand, characterizes the strength of the relationship between human consciousness and activity. Thirdly, the cultural level is a specific form, appearance and result of human spiritual and intellectual activity” [12, p.220].

The main features of the cultural level of the individual in Uzbekistan are quite strong as they have been formed over the centuries. It is also true that these features have undergone serious tests during historical development and have become increasingly brilliant. However, this does not mean that these features are absolutely unchanging. It is constantly improving under the influence of economic needs, social situation, the current political regime, the activities of educational and cultural institutions in society. At the same time, there is another aspect of the issue. At every stage of the development of society, there are social vices that can negatively affect the character of the cultural level of the individual. Ignoring them not only hinders the development of a person's

cultural level, but also puts him at risk of falling prey to unculturedness and ignorance. By the last quarter of the last century and the first quarter of the new century, social vices capable of leaving a negative mark on a person's cultural level have become particularly prevalent. Although most of them occur in other societies, in the age of globalization and information technology, they also have a significant impact on the cultural level of Uzbek society. In order to raise the cultural level of the individual in the context of the renewed Uzbekistan, first of all, it is necessary to analyze them in detail, determine the scope of impact and prepare a forecast of social consequences. In our opinion, the main social ills that can negatively affect the cultural level of the individual in Uzbekistan today are:

1. Impairment of scientific knowledge. Scientific knowledge about nature, society and man is characterized by its objective and systemic nature. Such knowledge has always served as the cognitive basis of human activity. During the twentieth century the existence of a strong material and technical base of science has developed scientific knowledge to an unprecedented extent. Many new doctrines, theories and ideas have been formed on the basis of social-humanitarian, natural-scientific, exact sciences. Moreover, at the beginning of the XXI century, completely new trends in the development of scientific knowledge (for example, the integration of knowledge in various fields) began to appear. At the same time, technologies for fixing and storing scientific knowledge, searching for and accumulating them have also developed. It is this latest situation that has led to the beginning of the process of devaluation of scientific knowledge. In fact, any scientific knowledge can be found at any time through, say, the Google information search portal such as HowStuffWorks, NASA, Discovery, LiveScience, ScienceDaily, ScienceDirect, Space; if there are hundreds of scientific blogs and sites such as ScientificAmerican, dictionaries, reference books, encyclopedias, electronic databases that express scientific knowledge, what is the need to master them?

The problem of the impairment of scientific knowledge was particularly vividly revealed by Tom Nichols, an American scientist and professor at the U.S. Naval College and Harvard School of Extended Education. As he points out in his book "Death of Expertise. How is the Internet killing scientific knowledge? ", the conflict between scientific and non-scientific knowledge has lasted for centuries [5]. However, the realities of the new century undermined the prestige of scientific knowledge.

The devaluation of scientific knowledge also has a negative impact on an individual's desire to increase their professional knowledge and learn independently. In order to maintain his professional skills at the level of modern requirements, a specialist must thoroughly master the new scientific knowledge of his profession, have a deep understanding of their content, and strive to acquire scientific and only scientific knowledge, even in independent study. But today a person is not accustomed to mastering the essence of new scientific knowledge in his field, but when it is necessary to apply this knowledge in practice, he becomes accustomed to getting acquainted with superficial information through various sites on the Internet. Plagiarism which is becoming more and more common in scientific activities, and students downloading ready-made independent works from the Internet are also a manifestation of such a trend.

2. The emergence of unethical norms. We know that norms of behavior that are not expressed in laws have always played an important role in society and human life. True, the violation or denial of such norms by a person may not be legally punishable. However, it is important to note that

legal punishment is replaced by moral punishment: a person who commits immorality can be denied by the community, his behavior can be severely condemned, and even the community can declare such a person out of itself. Such moral punishment has guided a person's behavior for thousands of years, preventing him from immoral endeavors.

In general, there have been cases of immorality, people who did not follow moral norms, at all times. One of them is mentioned, for example, in Oybek's novel named "Navoi". The old man, upset with his disrespect, said to Togonbek: "What is the use of such exaggeration, young man? A fool is given to the pleasures of this world." "Old man," said Togonbek, twisting, "it makes sense to teach ... But if life is short, take out the dust of the world as you live" [7, p.181].

However, the individualistic way of life in the developed societies of the XX century threw the individual into a whirlpool of loneliness, weakened interpersonal relationships, and alienated people from each other. Surrounded by various life problems, the person began to look for the only way to save himself from the fate of loneliness by violating moral norms. As a result of this trend, moral norms have ceased to serve as a criterion for determining a person's prestige and place in society. This is just one side of the issue. The worrying point is that moral norms have been replaced by immoral ones, and immorality itself has become the norm. The first President of our country also drew attention to this situation. "At the present time," he wrote, "the perception of immorality as a culture and, conversely, as an obsolescence of the original spiritual values, poses a great threat to today's progress, human life, the sanctity of the family and the upbringing of young people." "They are realizing how important it is to fight such attacks, which are spreading like wildfire" [2, p.117].

The rise of immoral norms, the unprecedented scale of propaganda of immorality hinders the development of such criteria of the cultural level of the individual as the culture of everyday life, the culture of dress, the culture of food. In particular, elements of dirt also permeated a person's domestic life. We prove our point with just one example. The working groups of the Accounts Chamber of the Republic of Uzbekistan, the Ministry of Energy, JSC "Uzneftegazinspektsiya" and JSC "Hududgaztaminot" studied the use of natural gas in the autumn of 2020 in Tashkent district. In just two days, 11 cases of illegal use were detected in one district [16]. Such cases are caused by a person's disregard for moral norms such as honesty, conscientiousness, and abstinence from haram. The most surprising thing is that such cases do not face moral punishment from the public.

3. Ideological nihilism. It is well known that nihilism refers to a view that questions and denies universally accepted ideas, values, ideals, and moral norms. There are many forms of nihilism. For example, the American philosopher D.Crosby in his book discusses political, moral, epistemological, cosmic, and existential nihilism [15]. Ideological nihilism is also one of its manifestations. He is skeptical of any idea, does not recognize its value, its social significance, does not understand that the idea is a power capable of uniting people around a single goal, giving content and direction to social development.

A person who adopts the moral values of society, the ideas of development, also follows its disciplinary norms. The tendency of a person to violate discipline is a sign of his indifference to the ideas of society, his nihilistic attitude, and, consequently, his low cultural level. Usually, those who violate social discipline are either subject to administrative punishment, or face moral punishment. Consequently, cases of violation of the rules of social discipline by members of

society can be determined by the number of administrative penalties. Unfortunately, the figure in this regard remains large. For example, according to the Ministry of Justice of the Republic of Uzbekistan, in the field of public services alone in 2018 and the first half of 2019, a total of more than 223 thousand violations were detected. As a result of the sanctions imposed on them, more than a thousand people were disciplined, in particular, about 100 employees were dismissed, and more than 2,900 people were fined [1]. If the position of ideological nihilism in society is maintained to a certain extent, the incidence of such disciplinary violations will remain large, and the rate of rise of the cultural level of the individual will slow down. We hope that the conceptual ideas put forward by the head of state at the meeting on spirituality and enlightenment on January 19, 2021 will serve to change the situation in this direction for the better.

4. Propaganda of destructive ideas. On the eve of the new century, the promotion of ideas in the world has reached unprecedented proportions. There are a number of economic, political and social reasons for this, of course. In particular, the intensification of the struggle for natural resources in the XXI century, the need to control the potential of economically rich countries, the contradictory nature of political relations between states, the transformation of popular culture into a post-industrial society have radically changed the world of ideas. In the first case, the idea became a means of struggle for natural resources, in the second case a means of promoting certain political interests, in the third case a means of spreading the Western way of life around the world. There is no need to dwell on these processes, as they are widely analyzed in the relevant scientific sources of our country.

Unfortunately, however, the propaganda of destructive ideas has not ceased. On the contrary, in today's context, there is a combination of tradition and modernity in this regard. In other words, the propagandists of such ideas not only rely on the methods and techniques that have been used in the past, but also use virtual forms of propaganda, methods of propaganda based on social networks. For example, in the Russian Federation alone the blocking of more than 80,000 sites with terrorist and extremist content in 2019 is a testament to the extent to which the scope of virtual propaganda has expanded [3]. This situation makes the propagation of destructive ideas one of the serious factors that negatively affects a person's cultural level. Indeed, the propaganda of destructive ideas:

- a) a person can change the nature of social knowledge; the person affected by these ideas refuses to accept scientific knowledge about the economic, social, political and spiritual spheres of society, the sources of social development;
- b) distracts the person from acquiring professional knowledge; professional knowledge requires a pragmatic approach, and the person affected by the destructive idea begins to assess the social significance of professions, their specific aspects from a certain ideological position - this limits the possibility of rational acquisition of professional knowledge;
- c) alienate the individual from national and universal values, expose him to false values; under the influence of destructive ideas there is a process of devaluation of national and universal values in the spiritual world of the individual;
- g) the person turns away from the ideas of humanity; the ideas of goodness, justice, patriotism, and nationalism lose their significance for the person who is affected by destructive ideas; most interestingly, in most cases the person cannot even express the content of the false ideas that have taken their place;

d) irreversible changes occur in a person's beliefs; as a propaganda effect, the destructive idea takes such a deep place in the spiritual image of the person that it is impossible to escape from his torment.

5. An increase of pseudo-values and anti-values. In our society, as in all societies, pseudo-values and anti-values have increased in the second half of the last century, and especially at the beginning of the new century. Pseudo-value is something, an idea, or a norm that has gained value for a person under the influence of a particular factor or condition, but in fact has no value. Experts refer to pseudo-values as erroneous and erroneous conclusions, unverified data, belief in miraculous cures, telekinesis, divination, astrology, numerology, occultism, and so on [11, p.162]. The worrying fact is that a number of anti-values are also taking root today. We include dependency and selfishness in such a category of opposites. In recent years, at the initiative of the Head of state, special attention has been paid to addressing the material and social problems of citizens in need of social assistance. Even a ministry (the Ministry of Economic Development and Poverty Reduction) has been set up to deal specifically with these issues. Targeted engagement of leaders at different levels with citizens in need of social protection is on the rise. This is a truly commendable process. But, unfortunately, this policy is also leading to an increase in dependents and spongers in society. For example, Norgul Bekkamova, a resident of “Aydin Yul” mahalla in Dehkanabad district of Kashkadarya region, appealed to the authorities and said that the district administration was not helping her and that her condition was serious. According to the information service of the district administration, the citizen demanded from the mayor to pay a debt of 35 million soums [6]. One of the citizens from Surkhandarya, who applied to the virtual reception of the President of the Republic of Uzbekistan, wrote that he was grateful to be given a house on behalf of the President and now wanted a car from the state [8]. Unfortunately, there is a growing number of such citizens who abuse the attention of society and the state and seek protection even when they do not need help.

6. Deformation of national traditions and ceremonies. We have said that national traditions and ceremonies have always had a great social significance, have been perfected and developed over the centuries as an integral part of the people's spirituality as a means of education. However, at one time of social development, the weight of change in them was not as high as it is today. Deformation of national traditions and ceremonies is taking place under the influence of a number of objective conditions and subjective factors, socio-economic trends in the new century. The processes of globalization, radical changes in the nature of economic relations, social stratification, people's worldview have led to a completely new form of national traditions and ceremonies. Unfortunately, the negative aspects of this process outweigh the positive ones.

“In recent years,” states the joint resolution of the Legislative Chamber of the Oliy Majlis and the Senate of the Oliy Majlis of the Republic of Uzbekistan acknowledges, “there are such evils as disregard for the social status of others, wastefulness, disregard for the customs and traditions of our people” [13]. National traditions are enriched with superfluous rituals and irrational elements. For example, ceremonies such as "chars", "aqeeqah ceremonies", "muchal weddings", "bridesmaids", "groom's call", "seeing the bride" are considered superfluous by the population " [16]. The resolution notes that such negative situations have a negative impact on the social status of thousands of families, as well as on the spiritual environment prevailing in our society. At the

same time, such deformations in national traditions and ceremonies also have a negative impact on the cultural level of the individual. This can be seen in the following:

a) Deformation of national traditions and ceremonies undermines one of the main criteria of a person's cultural level, i.e. the ability to use material resources. In our survey, 48% of respondents said that weddings, family celebrations, celebrations and ceremonies required the transfer of a very large part of a person's material wealth, and 46% - a significant part. However, a person who uses his material wealth so irrationally will also have a low ability to use the material wealth of society;

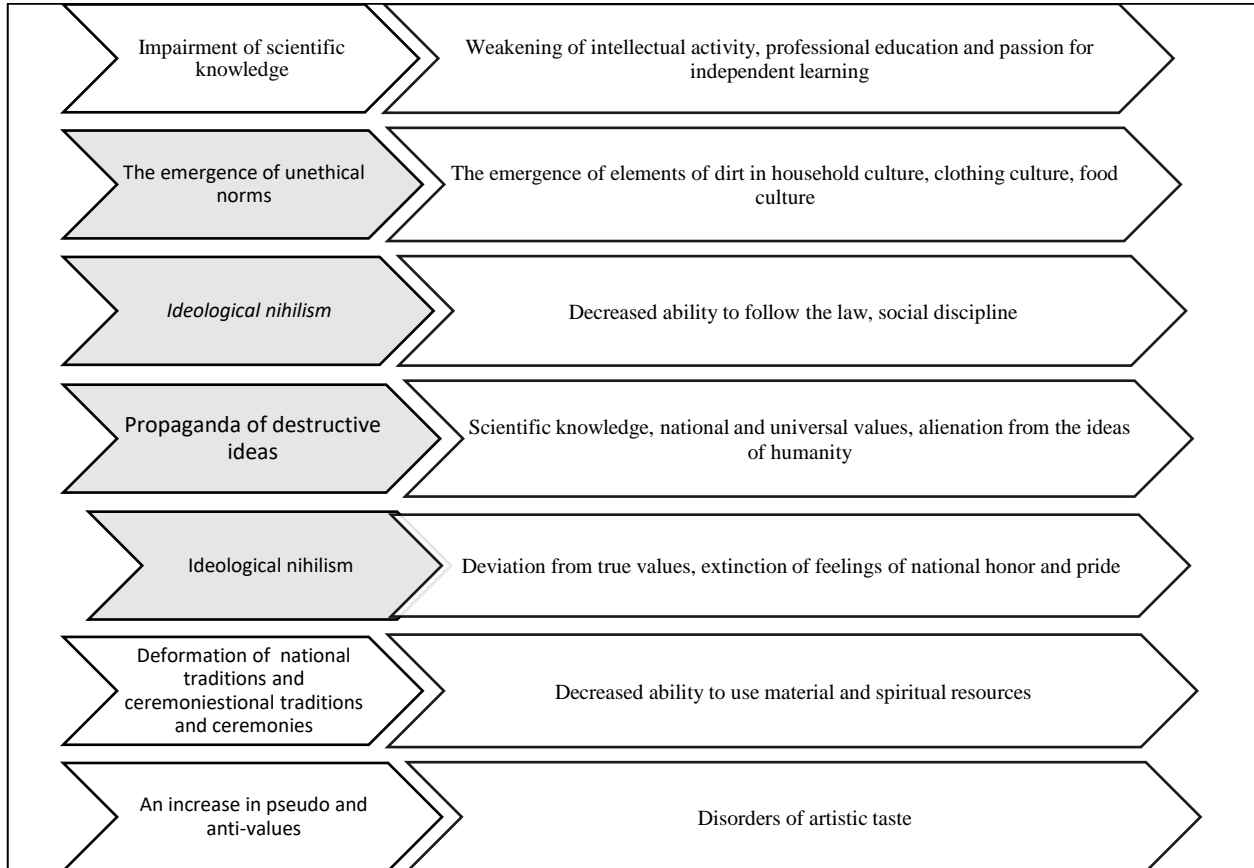
b) The deformation of national traditions and ceremonies undermines one of the main criteria of a person's cultural level, i.e. the ability to use spiritual wealth. The proliferation of weddings, family celebrations, celebrations and ceremonies limits an individual's access to the spiritual riches of society. That is why the number of people visiting cultural places such as theaters, museums, libraries and buying books remains low. Limitation of opportunities, in turn, has a negative impact on an individual's ability to use spiritual resources.

7. Development of pseudo-literature and pseudo-art. True works of literature and art have been created in all ages to convey a particular idea to a person through a variety of images. Writers, poets, directors paid special attention to the choice of the original plot to reveal their ideas. It is known that the plot of the work consists of the development of the events expressed in it. However, the story can be told in different ways. This style of expression is called the composition of the work. The composition is the exposition of the work (the part of the work that represents the place, time and conditions of the events), the node (the part of the work where the main idea or problem is described), the course of events, the culmination (the highest point of the plot). solution and conclusion.

It is an axiomatic idea that a work with an original idea and plot serves to enhance the spiritual image of a person, which has been proven many times in science and life. This idea can also be applied to the cultural level of the individual: a true work of fiction and art equips the individual with knowledge of human existence, introduces him to humanistic ideas, national and universal values. This is why classical works have not lost their value for centuries. On the contrary, the absurdity of the work or the propagation of destructive ideas, the incompetence of the plot, the incompatibility of the composition with the plot do not serve to increase the cultural level of the person.

Let us now take a look at the world of fiction and art today, based on these theoretical conclusions. The widespread spread of Western popular culture around the world has led to the emergence of pseudo-literature and pseudo-art (works of fake literature and art) that do not meet the above requirements at all. On top of that, products created in imitation of western popular culture are flourishing. The lack of level of poetry and prose works, films, series, shows and even cartoons on offer is astounding. A significant part of pseudo-literature and pseudo-art products is completely devoid of the features of a real work of art: it is very difficult to grasp the idea put forward by the author, the plot impresses with its inadequacy, ambiguity and contradictions. For the same reason, for example, experts have published collections of poetry by Marhabo Karimova and Ahad Qayum in recent years, [14] films such as "Grass", "I am me", "The Unknown", "The Robber" [10], shallow and low-level pseudo-literature and mentioned as pseudo-art products.

It is obvious that the new century has increased the number of factors that negatively affect the progressive characteristics of the cultural level of the person living in Uzbekistan over the centuries. The impact of these factors on the characteristics of the cultural level of the individual can be summarized as follows:



At the same time, we should note two cases in this regard. First, the processes we have analyzed are not all of the factors that negatively affect a person's cultural level today. There are also many other factors, of course. We were limited to selecting the most prominent of them, the adults with the most weight of influence. We believe that this is enough to prove that the cultural level of an individual changes under the influence of various factors.

Second, over time, the socio-economic, political-legal, spiritual-cultural situation will change. This, on the one hand, creates new opportunities to raise the cultural level of the individual. On the other hand, according to the law of unity and struggle of opposites, new threats arise to the cultural level of the individual. Consequently, the study of the laws of its formation remains on the agenda as one of the current problems of social philosophy.

Conclusion

Based on the feedback, the following conclusions can be drawn:

1. Cultural level is a notion that reflects the norm of a person's awareness of national and universal values, the degree of mastery of knowledge and ideas accumulated by mankind over the centuries, the ability to act on the basis of these values and knowledge.

2. The structure of a person's cultural level consists of similar elements in all societies, but the nature of the cultural level of its representative may differ from others due to the fact that each nation has different socio-economic development, political existence, spiritual life.

3. The following social evils, which are becoming more and more entrenched in the world today, have a negative impact on the cultural level of the individual in Uzbekistan: a) the devaluation of scientific knowledge; b) the emergence of unethical norms; c) ideological nihilism; d) propaganda of destructive ideas; e) increase of pseudo-values and anti-values; e) deformation of national traditions and ceremonies, j) development of pseudo-literature and pseudo-art.

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