

Dynamics of Development of Cultural Processes

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Abstract

The article scientifically analyzes the historical formation of cultural processes, their inextricable connection with socio-economic, political and spiritual factors, and the dynamics of development in the modern era. The stages of cultural development, their variability and impact on the life of society are highlighted.

Keywords: Culture, cultural process, dynamic development, social progress, values, globalization.

Introduction

Culture is a spiritual and educational product of the historical development of mankind, which is always in the process of movement and change. The socio-political and economic conditions of each era determine the content and manifestations of the development of culture. Therefore, it is relevant to study cultural processes not as a static, but as a dynamic phenomenon.

The dynamics of culture represents the modification changes of a culture that is aimed at a certain goal in society, their interconnected tendencies. (Dynamics means “force” in Greek.)

Within the framework of the dynamics of culture, the process of variability, goal-orientedness, scope and power of influence, and laws of factors that ensure their existence, specific to the conditions of the new era, is studied. It shows the process of certain cultural factors being updated, analyzes them on theoretical grounds, and seeks to identify and explain changing phenomena.

Like all of humanity, every nation and people in the world strives for its own dawn of development. As beautiful and attractive as the sun, a great phenomenon of nature, appears to the world every morning, the beginning of new dawns in the development of peoples and states of the world is just as fruitful and refreshing. From this point of view, there are periods of fundamental renewal in the history of nations, during which the genius of a particular nation, its desire to manifest its potential, and its creative activity reach their highest peaks. Great achievements achieved in a relatively short period of time amaze the people of the world. And global achievements, which are the great result of the potential of a single nation, become bright pages in the history of mankind, giving great strength and intensity to the development of world civilization.

Cultural and historical development, the factors that set it in motion, are the social mechanisms of culture. From an epistemological point of view, in understanding social and cultural dynamics, world scientific thought has accumulated great ideas through the concepts of cultural studies, sociology, political science, and philosophy.

The function of socio-cultural activity is defined in textbooks as follows:

- developmental (improvement of one or another quality of a person, dynamic change and expression of character traits);
- educational (formation of a new form of socially acceptable behavior of a person, creation of basic conditions for aesthetic education of a person); • - informational-enlightenment (exchange of information based on modern, scientific, relevant information);
- cultural-creative (acquaintance with various examples of aesthetic creativity, art, folk art, involvement in creative activities); • - reaction-health-improving (events aimed at strengthening health, promoting a healthy lifestyle, sports, tourism, excursions, etc.);
- recreation (organization of recreational activities, formation of a positive attitude to social reality);
- socialization of the individual (attracting individuals of different ages and groups to socially active life at different levels of society);
- conditions for satisfying socio-social needs, opportunities for self-expression are defined as .

the goal of achieving the highest blessing is to create virtue and perfection, and the goal of creating this is to live happily. The perfect goal is to achieve perfection in perfect qualities. When we live by practicing beautiful qualities, we achieve happiness and supreme blessing

As a result of its thousands of years of labor, humanity has achieved great socio-technical progress, multifaceted spiritual and cultural uplift. As a result, huge changes have occurred in the way of life. During this complex process of social development, peoples, nations and nationalities have united or found their place on the world map as separate states. The Uzbek people have also lived under the names of Sak (Sak), Hun, Old Turk, New Turk for centuries, during the period of gradual development and formation, and have formed as a nation with its own history, language, culture, spirituality, and a set of traditions.

"Russian advanced culture first of all had a beneficial effect on Uzbek, Tajik, Turkmen, and Kyrgyz workers. They began to gain new work experience, experience in machine production by working as hired laborers on railway construction sites, in cotton ginning factories, in depots, and in workshops. Such methods of work were previously completely unknown to Uzbek workers, and now they are learning to operate complex machinery. As a result of working together with Russian workers, a completely new world gradually opened up before the Uzbek, Tajik, Turkmen, and Kyrgyz proletarians, their minds expanded, and they became able to notice many things and events. The stagnation and apathy that had become a disaster for the people seemed to the workers a terrible misfortune. That is why they began to understand the struggle against stagnation and apathy as vital. Local workers learned from their Russian comrades the ways of fighting against autocracy and all exploiters "In these historical circumstances, at the beginning of the 20th century, the Russian progressive workers, the Bolsheviks, began to instill the victorious ideas of Marxism-Leninism into the Central Asian workers' movement."

"It is clear to everyone that for the past century and a half, the policy of the tsarist and bolshevist colonialists has been to turn the people into memoryless scoundrels, depriving them of their

spirituality and culture. As a result of this policy, we have become indifferent to our language, culture, and history, and have taken the path of forcibly condemning and degrading our past. We have begun to forget our cultural heritage, our national history, national traditions, and customs that have lasted for several thousand years. We have blindly denied the teachings of Islam, which are an integral part of the culture of the peoples of the world. Believers have been spiritually humiliated, their rights have been restricted, holidays have been trampled on, and our history has been studied one-sidedly and superficially."

Currently, there are rapid changes taking place globally, and a new balance of power is being formed in the international arena. At the same time, new threats are emerging on the world stage, and this situation forces the countries of the world to find appropriate solutions to the emerging problems.

These processes do not remain untouched by the Central Asian region, including Uzbekistan. One of such processes is the transformation of cultural processes.

A certain level of development of culture, society and humanity is expressed in various manifestations of people's lives and activities, in the material and spiritual wealth they create.

Transformation is change. Changes always accompany us, and this is all life - natural change, growth, development.

Cultural transformation is the process of strengthening the features that are implicit in culture under the influence of the forces of the corporate cultural space. This process does not destroy the identity of culture, but is aimed at strengthening its cultural elements, ensuring the synergy of cultures in this space.

Today's globalization process is such that a state that claims to be on the sidelines may find itself unwittingly influenced by it.

"Since the first days of independence, the Republic of Uzbekistan has been implementing a well-thought-out foreign policy. At its core are the centuries-old history and culture, traditions and values, noble aspirations and interests of the Uzbek people," said our President Shavkat Mirziyoyev.

Indeed, the reforms being carried out in our country are being implemented in a comprehensive manner. From the first days of independence, the restoration of spiritual heritage, national values, and the education of young people as fully mature, spiritually high, and well-rounded individuals have risen to the level of state policy. Today, the need to educate a generation that has mastered modern knowledge and professions, thinks independently, is a healthy and spiritually well-rounded. In this regard, one can understand how much the great scholar Abdullah Avloni wrote for the future generation when he said, "Education is either life or death...". The result of education not given on time will be ignorance.

Today's globalization conditions are also having a negative impact on the development, culture and spirituality of some nations. They are eroding their soil, especially mass culture.

Various factors affect the upbringing of young people, one of which is the influence of the environment, and another is the example of adults. In particular, the example of parents and teachers has both a positive and negative effect on the child. So, what influence are we having on our young people today? What are we paying attention to and what are we ignoring in the process of upbringing? Each of us must answer these questions and put what we are ignoring in its place. After all, each of us is a direct participant in today's processes. It is no secret that information is

developing day by day, and we have the opportunity to learn about events in a corner of the world in a few seconds. However, sometimes we do not have information about what our child or loved ones are doing in front of us, or about their problems and joys. This shows our indifference. Indifference is not only a vice, but also an internal threat. This in itself causes many negative situations. Especially if this vice is in the upbringing of children, it leads to the collapse of the family. As a result, the number of uneducated children increases. We have no right to look at these processes indifferently. We must act for our tomorrow, our future, using the opportunities provided by independence wisely.

In the era of multifaceted reforms, when the mentality of society is fundamentally changing, and the system is entering new content and procedures, it is of great importance to arm the population with ideas and goals that are an expression of life-giving aspirations that correspond to their spiritual and spiritual needs. Today we live in a free and prosperous land with a glorious history, rich heritage, national statehood, the holy religion of Islam, customs and traditions that have been restored. It is no exaggeration to say that the pandemic and the disasters that have occurred in our country have further strengthened the sense of humanity in the hearts of our compatriots. The numerous humanitarian aid provided is a clear proof of our thoughts. It is a sign that we are a tolerant, noble and compassionate people.

Every society needs spirituality, and therefore the development of spirituality occurs. Because political changes in society are determined by the level of spirituality. Spiritual development has a positive impact on the political worldview of an individual. Indeed, our land and people, called Uzbekistan, have always promoted spirituality, strived for it, and have always been mentioned as a spiritual people. Therefore, it is noted that the issue of forming the spirituality of a free citizen, a free person, is the most urgent task facing us now. In other words, the need to educate a free, well-rounded, healthy generation that recognizes its rights, relies on its own strength and capabilities, approaches the events taking place around it with an independent attitude, and at the same time sees its personal interests in harmony with the interests of the country and the people is gaining priority.

As we study the features of the transformation of cultural processes in Uzbekistan and the manifestation of the essence of the youth issue, we must ensure that our young people understand the scientific and historical truths related to the policy of raising the spirituality of the nation, which have not yet been objectively covered in foreign scientific literature.

In the process of globalization, political changes also reveal inequality and injustice in relations within the human community. That is, while at one pole, a world of wealth is accumulating, at the other pole - poverty, deprivation, diseases, and famine are rampant. Also, socio-economic tensions and sharp political disagreements and conflicts (discrimination, regional conflicts, terrorism and other global threats) are escalating in some countries. Today, we need to prevent our youth from facing such problems.

Both the sorrowful periods and tragic days in the history of Uzbek national statehood have left their mark on the spiritual and moral life of the nation. The presence of immoral vices in the mentality and character of a nation formed in contradictory historical periods is also a historical fact.

Every nation rises due to its beautiful morals and good qualities, while a nation with corrupted morals falls into crisis and is degraded. The health and strength of every nation lies in its moral purity.

Hazrat Alisher Navoi, in his “Mahbub-ul Qulub”, praises the humane and moral qualities of a person when he says, “A decent person is the best of all people and is pleasant to all nations.”

Both the critical assessment of young people's own socio-political activities and their awareness of their own identity are criteria for the level of spiritual and moral development. Most importantly, a person can objectively analyze and evaluate his history and current activities only when he is free. Moreover, his faith in and aspiration for freedom are reflected in socio-practical.

Conclusion

Cultural processes are constantly changing, they develop dynamically under the influence of various factors in the life of society. The cultural heritage formed during historical stages, in harmony with today's global processes, plays an important role in the development of humanity. Thus, the dynamics of the development of cultural processes ensures the integral unity of the preservation of national values and accession to universal human values.

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