

Philosophical Dialectics of National and Universal Cultural Development

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ABSTRACT

This article analyzes the indicators, criteria, factors and conditions of cultural renewal in terms of human freedom and interests. The article also proves that man is an important indicator in cultural renewal, that he is associated with changes in consciousness and thinking, spiritual potential, and worldview. Conclusions were made on the dialectic, strategy, and future development trends of nationalism and humanity in the process of transformation of cultural renewal in the period of global change.

Keywords: Integration, Nation, Philosophy, Humanity, Culture, Values, Traditions, Dialogue, Development, Civilization, Freedom, Heritage, Strategy

Introduction

The process of integration in the 21st century is beginning in a new era before humanity. In the process of integration, the world is not limited to a single nation or country within its own territory. Perhaps, in the current process, the countries of the world are united by common interests. The problem that arises in any country is also becoming a matter of concern for all peoples. In such a drastic and severe process, a person's need for nationality and universality is increasing. As ideas such as social philosophy, political thinking, stability and instability develop, humanity falls into a whirlpool of various problems. As a result, different nations and peoples are realizing that they should live in harmony with each other, not in isolation from each other. This process of understanding shows that the importance of universal values and culture is growing among different nations and peoples, and the concept of humanity is expanding.

Discussions

The need to move from instability to stability, from particularity to generality, is becoming more and more apparent. In this process, the processes of homogenization in the life of society, that is, the rapprochement of peoples and nations through spirituality, culture and way of life, are accelerating.

On the one hand, this process of intercultural rapprochement and integration leads to an increase in mutual understanding and mutual respect between the peoples of the world, and on the other hand, the people's vigorous protection of their national culture, values and traditions is seemed to be the case as nationalism, chauvinism and racism.

National culture, on the other hand, cannot reconcile itself with vices such as nationalism and racism. Nationalism is a sign of cultural poverty, the erosion of national consciousness. In this sense, in today's integration process, the harmony of nationality and humanity can only be maintained through a culture of healthy communication, mutual understanding and respect. This dialogue is a historical and philosophical phenomenon that has become a very complex and social necessity, which turns the culture of mutual understanding and respect into the harmonization of nationality with humanity. Unfortunately, the wars that

are taking place on the basis of various disagreements between states make the connection between nationalism and humanity even more relevant. This relevance, in turn, relies on the need for a high culture, where there is a national and universal culture, stability, mutual spiritually and spiritually closeness, peacefulness and creative feelings are formed. Hence, the inter-dialectical interdependence is the path to peace and stability, humanity and progress among the cultures of the world. Mutual respect for each other leads to the rise of universal culture through mutual trust.

When evaluated in terms of the requirements of the integrated period, the national culture of any nation and people should be able to communicate openly with the universal culture of different nations and peoples of the world. In the same process of open communication, a particular value system influences a second value and culture, and allows it to enrich itself. So just being stuck in a national shell, being in a negative attitude to any culture, is a weakness and a stereotype, it means being behind today's innovative advances. It is desirable that in such a sharp and complex process there is a sense of interaction and acceptance in the norm.

If different nations and peoples prefer their own culture over the strongest developed countries and rely only on their own national traditions and values, face national limitations, and blindly follow the world culture and achievements of modern civilization, it can lead to even greater losses. Therefore, it is important to understand the limits of any spiritual-cultural influence, to be able to choose the right factors of self-protection from threats.

Intercultural integration is a socio-philosophical, historical process that serves to renew the cultural life of the world, enrich human potential, raise its cultural level. Today, Uzbekistan cannot be left out of the achievements of world culture. On the contrary, it is the need of the hour for world culture to follow the path of development, to use its advanced achievements, and in turn to contribute to modern civilization with its cultural achievements. But at the same time, we should never go to the idea that it should bring in a culture that is contrary to national culture, mentality and values.

When referring to the results of monitoring conducted by the Center for Public Opinion Research "Public Opinion", the spiritual and moral values and the qualities of trust dominate the system of values of the Uzbek people. However, now that the worldview of the population and the stability of value criteria have shown that the hierarchy of values is constantly changing.

In particular, according to the survey, the majority of citizens (88.4%) feels responsible for the country and is ready to take active steps to develop and establish democratic values and rules in society and to ensure the rights and freedoms of citizens [1].

According to the results of the monitoring, the Uzbek people fully support the strategic reforms carried out by President Shavkat Mirziyoyev and express confidence that these reforms will contribute to the understanding of national identity, stability in harmony with universal values. This, of course, should not be understood in the sense of contrasting the culture of one country with another, or of avoiding the creative assimilation of one within the boundaries of another. Whichever of the peoples of the world has made a significant contribution to

the development of universal culture, it is expedient to master it creatively. But today, the ever-expanding humanity is also leading to the loss of the nationality of nations and peoples.

The uniqueness of nationality is reflected in the national characteristics of this nation, its image and the values it has inherited over the centuries. The essence of nationality is a process that has been going on for centuries, reflecting the results and achievements of the past, growing on the basis of cultural experiences in the period of integration, showing its new positive aspects. This process is, first of all, an objective reality related to national consciousness, national thinking, understanding of national identity. This reality is a factor that indicates the level of national ascent of each nation and people, or the civilization of that nation or people.

In the current period of accelerated integration, the following positive and negative aspects are observed:

First, the culture of highly culturally advanced nations and peoples contributes to the cultural development of a particular nation and peoples, their rise and enjoyment of world culture. This requires a strategy of viable cultural renewal, modern cultural and enlightenment achievements, such as embracing the most positive, progressive, and negative aspects of the world by striving for universal cultural achievements, based on the national cultural needs of developing nations and peoples;

Second, the culture of some advanced nations is swallowing up the culture of smaller nations. In the process of its cultural influence, the national identity, traditions, customs and way of life of small peoples, even the national language, are disappearing;

Third, many developing countries can blindly follow world civilization in taking their rightful place in world development. This, in turn, can lead to its cultural and enlightenment alienation by influencing the specific characteristics of that nation or people formed over the centuries;

Fourth, universal culture is a set of values, customs, traditions, goals, ideas that belong to all peoples and nations, representing their human qualities, and the effective use of which is to help solve common problems. In particular, human health, its rights and freedoms, international cooperation, environmental and energy issues, universal historical heritage, universal values, globalization of the modern world, interdependence and other issues.

In the current process of integration of world development, the importance of national culture, on the one hand, and universal culture, on the other hand, is growing.

Results

In our opinion, taking into account the dialectic of national (individual), regional (private), universal (general) values, it is necessary to educate the younger generation in the spirit of respect for national traditions, customs, values, national language, culture and art. After all, if a person knows and accepts the national culture, past, spiritual values of his people, then he will also correctly perceive the culture and philosophy of other peoples of the world, will have his own independent opinion about them. Therefore, we consider it necessary to pay attention to the following factors in the issue of the national and universal dialectic of the peoples of the world:

First, enriching the national culture, history, language, national values, recognizing the harmony of universal culture, values and cultures, raising them from the national revival to a new stage and increasing their effectiveness, raising the awareness of national identity and ensuring cultural renewal of society;

Second, the development of the language, culture, values and traditions of all nations and peoples living in the country, the implementation of large-scale reforms in creating the conditions created for them;

Third, to educate the younger generation in the spirit of new and rational thinking, respect for national and universal humanity, which will serve innovative development;

Fourth, to bring up a physically and spiritually healthy generation by achieving high results in science, technology, innovation, education and upbringing, culture and arts;

Fifth, the development of all types of intellectual property, the creation of practically all opportunities to demonstrate the intellectual potential of people.

Today, Uzbekistan actively cooperates with international organizations in order to establish intercultural dialogue in the world community, thereby introducing its national spirituality and culture to the peoples of the world. In this regard, activities in the field of development of international cultural relations with UNESCO, preservation of universal and national heritage are of particular importance. "To this day, 300 centuries-old masterpieces of 88 countries - customs, traditions, holidays, food, folklore, songs, dances - are included in the list of intangible cultural heritage of humankind."(Table 1) [2].

Year of entry	The name of intangible cultural heritage
1990	Ichan Fortress of Khiva
1993	Bukhara
2000	Historical center of Shakhrisabz
2001	Samarkand
2008	Shashmaqom
2008	Ancient ethnographic site of Surkhandarya region is the cultural site of Boysun district
2009	Traditional song of Fergana valley – "Katta ashula"
2009	"Palov culture and traditions"
2009	Eastern New Year – Navruz
2014	the humorous art of the Uzbek people - Askiya
2016	Palov
2019	Lazgi
2020	Miniature art
2021	Bakhshi art (planned to be included)

In addition, Uzbekistan's cultural cooperation with UNESCO is based on the birthdays of great scholars and statesmen such as Imam Bukhari, Ahmad Fergani, Amir Temur, Mirzo Ulugbek, Kamoliddin Behzod, historical cities such as Bukhara, Khiva, Samarkand, Termez, Shakhrisabz, Karshi, Tashkent, Margilan. We can also see the great literary heritage of our people in the joint celebration of the epic "Alpomish", the historical written monument "Avesta" and the historical anniversaries of the Khorezm Mamun Academy [3].

Today, UNESCO plays an invaluable role in recognizing the contribution of Uzbekistan's tangible and intangible heritage to the culture of world civilization.

As a result, in the process of intercultural dialogue, Uzbekistan is gaining a worthy position among the countries of the world. Uzbekistan supports such strategic activities of UNESCO and has ratified many international documents of the organization on the development of bilateral cooperation. In particular, Uzbekistan acceded to the UNESCO Universal Declaration on Cultural Diversity, adopted in November 2001, which promotes the preservation and promotion of cultural diversity around the world. This declaration serves to promote the recognition of cultural diversity, understanding of human unity and the development of intercultural dialogue. In accordance with this declaration, the principles of universal culture are recognized in Uzbekistan [4]-[10].

Conclusion

In summary, in the process of cultural development, nationalism and universality are linked dialectically with each other. That is why nationality and universality are interdependent in the process of strategic development, and it is impossible to separate them from each other or to put them in opposition to each other. This can lead to huge losses in culture, spirituality and enlightenment. Therefore, the dialectical connection between universality and nationality is an important factor for cultural renewal in society. Relying on the dialectic of nationality and universality in cultural renewal plays a decisive role in the strategy of democratic development and cultural development.

Declarations

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Consent for publication

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Availability of data and material

Author is willing to share the data and material according to the relevant needs.

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