Changes in the Cultural Level of the Individual under the Influence of Social Processes

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Abstract
This article examines in detail the main social evils negatively affecting the cultural development of the individual in the new century. In particular, the most serious threats to the cultural level of the individual today are analysed scientifically.

Key words: cultural level, social processes, ideology, nihilism, art, anti-values, pseudo-values.

INTRODUCTION
The basic features of the cultural level of the individual in Uzbekistan are quite strong, as they have been shaped over the centuries. It is also true that these functions have been severely tested in the course of historical development and are becoming increasingly vivid. This does not mean, however, that these functions are entirely immutable. It will continue to improve under the influence of the factors we highlighted in the first chapter, namely economic needs, the social situation, the existing political regime and the activities of educational and cultural institutions in society. At the same time, there is another side to the issue. At every stage of society's development, there are social ills that can adversely affect the character of an individual's cultural level. Ignoring them not only impedes the development of a person's cultural level but also exposes him or her to the risk of becoming a victim of uncultivation and ignorance.

MAIN BODY
By the last quarter of the last century and the first quarter of the new century, the number of social evils that can leave a negative mark on the cultural level of an individual has increased. Although most of these occur in other societies, in the era of globalization and information technology, they have also had a significant impact on the cultural level of Uzbek society. To raise the cultural level of the individual in the context of a renewed Uzbekistan, it is first necessary to analyse them in detail, to determine the extent of their impact and to prepare a report on the social consequences. In our view, the main social vices that may harm the cultural level of the individual in Uzbekistan today are.

1. The deterioration of scientific knowledge. Scientific knowledge about nature, society and man is characterised by its objective and systemic nature. Such knowledge has always served as the cognitive basis for human activity. During the twentieth century, the availability of solid material and technical base of science led to an unprecedented development of scientific knowledge. Many new doctrines, theories and ideas were formed based on social-humanitarian, natural science, exact sciences. Moreover, at the beginning of the XXI century, completely new trends in the development of scientific knowledge (e.g. integration of knowledge in various fields) began to appear. At the same time, technologies for capturing and storing scientific knowledge, its retrieval and accumulation were developing. It is this latter situation that has led to the beginning of the process of devaluing scientific knowledge. Any scientific knowledge can be found at any time, for example through the information search portal Google, HowStuffWorks, NASA, Discovery, LiveScience, ScienceDaily, ScienceDirect, Space. If there are hundreds of science blogs and websites such as ScientificAmerican, and there are dictionaries, reference books, encyclopaedias, electronic databases expressing scientific knowledge, why master them?
The problem of the deterioration of scientific knowledge was particularly vividly addressed by Tom Nichols, an American scientist and professor at the US Naval War College and the Harvard Extended School of Education. His "The Death of Ex-Pertise. How Can the Internet Kill Scientific Knowledge?" As he points out in his book, the conflict between scientific and non-scientific knowledge has lasted for centuries [1]. However, the realities of the new century have undermined the prestige of scientific knowledge.

The decline in the value of scientific knowledge has also harmed the cultural level of the individual. This impact is reflected in criteria such as his or her intellectual activity, desire to improve professional knowledge, and desire to learn independently. For example, when scientific knowledge is devalued, a person's desire to learn diminishes. As a result, scientific knowledge replaces superficial information in a person's worldview. Lack of deep scientific knowledge in a certain field generates unhealthy intellectual activity. Such cases are particularly prominent in social media. A user unaware of scientific knowledge in a particular field, knowing only superficial information about dubious internet sites, begins to behave like a professional expert in that field.

2. The emergence of unethical norms. We know that norms of behaviour not expressed in-laws have always played an important role in society and human life. Indeed, a person's violation or denial of such norms cannot be punished by law. However, it is important to note that legal punishment is replaced by moral punishment: a person who commits an immoral act is denied by the community, his behaviour is severely condemned and the community may even declare such a person to be an outsider. This moral punishment determines human behaviour for thousands of years, preventing people from committing immoral acts.

3. Ideological nihilism. It is well known that nihilism refers to attitudes that question and reject generally accepted ideas, values, ideals and moral standards. There are many forms of nihilism. For example, the American philosopher D. Crosby discusses political, moral, epistemological, cosmic and existential nihilism in his book [2]. Ideological nihilism is also one of its manifestations. He is sceptical of any idea, does not recognise its value, social significance, does not understand that an idea is a force capable of uniting people around a common goal, giving content and direction to social development.

The transformation of ideological nihilism into a social position has not left the cultural level of the individual behind. As a result, social discipline and the ability to abide by the law have declined. However, this ability is one of the important criteria that blindly determine the level of formation of a person's cultural level. It is known that social discipline is a set of rules of conduct under the legal and moral norms and principles accepted in society. A person who accepts the moral values of society, the ideas of development, also follows its disciplinary norms. A person's tendency to breach discipline is a sign of his indifference to the ideas of society, his nihilistic attitude and, as a consequence, his low cultural level. Usually, violators of social discipline are subject to administrative punishment or moral punishment. Consequently, breaches of social discipline by members of society can be detected by the number of administrative sanctions.

4. The promotion of disruptive ideas. On the eve of the new century, the promotion of ideas in the world has reached unprecedented proportions. Of course, there are several economic, political and social reasons for this. In particular, aggravation of struggle for natural resources in the XXI century, the need to control the potential of economically rich countries, the conflicting nature of political relations between states, the transformation of mass culture into a universal phenomenon of the Western post-industrial society have radically changed. In the first case, the idea has become a means of fighting for natural resources, in the second case a means of promoting certain political interests, and 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 have been analysed in detail in the relevant academic sources in our country.

Unfortunately, however, the propaganda of destructive ideas has not stopped. On the contrary,
the modern world combines tradition and modernity. In other words, propagandists of such ideas not only rely on methods and techniques used in the past but also use virtual forms of propaganda, propaganda methods based on social networks. For example, in the Russian Federation alone, the blocking of more than 80,000 websites with terrorist and extremist content in 2019 is evidence of the extent to which virtual propaganda has expanded [3]. This situation makes the spread of destructive ideas one of the serious factors negatively affecting the cultural level of a person. Indeed, the propaganda of destructive ideas:

a. the individual can change the nature of social knowledge; the individual who falls under the influence of these ideas ceases to perceive scientific knowledge about the economic, social, political and spiritual spheres of society, about the sources of social progress;

b. distracts the individual from mastering professional knowledge; professional knowledge requires a pragmatic approach, while the individual under the influence of destructive ideas begins to assess the social significance of professions, their specificity from a significant ideological position - this limits the possibility of mastering professional knowledge;

c. it alienates the individual from national and universal values, puts him/her under the influence of false values; under the influence of destructive ideas, a process of devaluation of national and universal values takes place in the spiritual world of the individual;

d. the person turns away from the ideas of humanism; for the person who has fallen into the abyss of destructive ideas, the ideas of goodness, justice, patriotism, nationalism lose their relevance; most interestingly, in most cases, the content of false ideas that the person replaces them cannot even express;

e. irreversible changes in a person's beliefs occur; under the influence of propaganda, a destructive idea is so deeply rooted in a person's spiritual identity that it is impossible to get rid of it

5. Increase in pseudo-values and anti-values. In our society, as in all other 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. A pseudo-value is something, an idea or a norm that has acquired value for a person under the influence of a certain factor or condition, but has no value in reality. Experts call pseudo-values erroneous and erroneous conclusions, unverified data, belief in miracle cures, telekinesis, divination, astrology, numerology, occultism and so on [4].

On the other hand, the contradictions are obvious and represent something and an idea, an event and a process, a defect and a defect with no value. Specialist Yu. Stepanyuk divides anti-values into the following groups: a) social anti-values (war, genocide, murder, violence, hostility, aggression, greed, etc.); b) anti-values caused by deception (manipulation, misinformation, etc.); c) anti-values of the man-environment system (biocide, ecocide, environmental damage, etc.); g) personal anti-values (drug addiction, alcoholism, etc.); d) anti-values associated with bad habits (laziness, immorality, indiscipline, etc.) [5].

Naturally, in any situation, as values develop in society, pseudo-values and anti-values emerge. This demonstrates the unity of opposites and the process of struggle. However, at important moments in the development of society, their emergence is accelerated. For example, our society has always had pseudo-values related to fortune-telling and fake medicine. However, the increase in civil liberties during the years of independence has led to the widespread adoption of these pseudo-values, leading to an increase in the number of people who promote them. "The practice of divination and the science of the invisible is so widespread that the media also focuses on astrologers' predictions and engage in fortune-telling by looking at the stars," wrote B. Muhammadieiv [6].

6. Deformation of national traditions and rites. We have said that national traditions and rites have always had great social importance, improved and developed over the centuries as an integral part of people's spirituality, as a means of upbringing. However, once in the period of
social development the weight of changes in them was not as high as today. Deformation of national traditions and rites is under the influence of some objective conditions and subjective factors, social and economic tendencies of the new century. The processes of globalization, radical changes like economic relations, social stratification, and people's worldview have led to a completely new form of national traditions and rituals. Unfortunately, the negative aspects of this process are more pronounced than the positive ones.

a. The deformation of national traditions and rituals undermines one of the main criteria of a person's cultural level - the ability to use material resources. In our survey, 48% of respondents said that weddings, family celebrations, festivities and ceremonies require the transfer of a very large part of a person's material wealth, and 46% said that a large part of it. However, a person who uses their material wealth so irrationally will also have a low ability to use the material wealth of society;

b. Deformation of national traditions and rituals undermines one of the main criteria of a person's cultural level - the ability to use spiritual resources. The proliferation of weddings, family celebrations, festivities and ceremonies limits a person's access to the spiritual riches of society. This is why the number of people visiting cultural venues such as theatres, museums, libraries and buying books remains low. Limited opportunities, in turn, harm a person's ability to use spiritual resources.

7. The development of pseudo-literature and pseudo-art. True works of literature and art have been created throughout the ages to convey a particular idea to man through a multitude of images. Writers, poets and filmmakers have paid special attention to the choice of an original plot to reveal their ideas. It is known that the plot of work is based on the development of the events expressed in it. However, a story can be told in different ways. This style of expression is called the composition of the work. Composition is the exposition of work (the part of the work which represents the place, time and conditions of events), the node (the part of the work which describes the main idea or problem), the course of events. , climax (the high point of the story). appears), resolution and conclusion.

Let us now look at the world of fiction and art today based on these theoretical conclusions. The wide spread of Western pop culture around the world has resulted in pseudo-literature and pseudo-art (fake works of literature and art) which are inadequate to the above requirements. On top of that, products created by imitation of Western pop culture are flourishing. The lack of level of poetry and prose, films, serials, shows and even cartoons is striking. A large part of pseudo-literary and pseudo-artistic works are completely devoid of the features of a real work of fiction: it is very difficult to grasp the idea put forward by the author, the plot is striking in its incompetence, ambiguity and contradictions, the literal composition is unremarkable. In recent years, measures have been taken in our country to prevent the spread of pseudo-literature and pseudo-art. In particular, requirements for works of literature and art have been tightened, the social role of various arts councils has been enhanced, and a wide range of conditions for artists capable of producing authentic works of literature and art has been created. Nevertheless, there are still many works of pseudo-literature and pseudo-art with shallow content and low moral load in our society, and, as a consequence, their negative impact on the cultural level of the individual persists.

It is clear that the new century has seen an increase in the number of factors adversely affecting the progressive characteristics of the cultural level of the individual living in Uzbekistan over the centuries:
At the same time, two instances should be noted in this regard. Firstly, the processes we have analysed are not all factors that harm a person’s cultural level today. Of course, there are many other factors as well. We have limited ourselves to selecting the most prominent of them, the adults with the greatest weight of influence. We believe that this is enough to prove that the cultural level of a person changes under the influence of various factors.

Secondly, the socio-economic, political-legal, spiritual-cultural situation will change over time. This, on the one hand, creates new opportunities for raising the cultural level of the individual. On the other hand, according to the law of unity and struggle of opposites, new threats to a personality's cultural level arise. Consequently, the study of the regularities of its formation remains on the agenda as one of the topical problems of social philosophy.

**CONCLUSION**

Our observations make it possible to identify the factors and social ills that have a negative impact on the main characteristics of the cultural level of the individual in Uzbekistan. Thus, analysis shows that the most serious threats to an individual's cultural level today are the devaluation of scientific knowledge, the emergence of immoral norms, ideological nihilism, the propaganda of destructive ideas and the growth of pseudo- and anti-values. values and the deformation of national traditions and ceremonies, and related to the development of pseudo-art.

**REFERENCE**


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1 Developed by author

