

## Essence and Structure National Culture

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### ABSTRACT

In an article on the author analyzes the essence and structure of national culture. According to him, national culture is understood as a set of material and spiritual values created by representatives of a nation in the process of historical development, as well as ways of creating these values, the ability to use them for national and human progress, and broadcast to subsequent generations. Its structure includes the national language, national traditions, national rituals, national customs, national values, cultural heritage, national literature, national art, and national education.

**KEYWORDS:** *national culture, national language, national tradition, national rite, national custom, national value, cultural heritage, national literature, national art, national education*

**How to cite this paper:** Jamolov Davronbek Baxtiyor Ogli "Essence and Structure National Culture" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 | Issue-2, February 2022, pp.761-765, URL: [www.ijtsrd.com/papers/ijtsrd49321.pdf](http://www.ijtsrd.com/papers/ijtsrd49321.pdf)



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### Introduction and Relevance

As a rule, geopolitical goals are consistent with other components of ideological policy. The ideological effect is turning into the most influential geopolitical tool. "Separate political forces mean the creation of an ideological environment that subordinates their consciousness to the interests and thoughts of various social groups, especially youth, which has an ideological effect. Ideological threats are inherent in the modern world of globalization."<sup>1</sup> power, obtaining political, military and economic advantages without taking into account the interests of states that lack economic, political and military power, which can create a risk of intergovernmental relations.

### Method of Research

The article uses chronological, systematic and periodic data, comparative and quantitative methods

<sup>1</sup>KomilAvazov Internal and external threats of modernity, security and stability of the modern society and their affinity // The article was presented for the publication in the bulletin Russia and the Moslem World.//Russia and the Moslem world. 2017. №3 (297).P.103 URL: <https://cyberleninka.ru/article/n/komil-avazov-internal-and-external-threats-of-modernity-security-and-stability-of-the-modern-society-and-their-affinity-the-article-was>.

to explain more than ten scientific papers on this topic. "Essence and structure national culture".

### Research Result

In the 21st century, traditional values, national characteristics and ethnocultural originality are primarily overlapped and reformatted. In the modern world, the importance of the formation of identity as a factor in the consolidation of society is increasing, the importance of the national-cultural context of the formation of identity as a structure of national consciousness, as a form of territorial identity is increasing. For this reason, in the modern world, there has been a proliferation of factors and trends that affect various areas of human society. Experts note that these factors, along with various phenomena, leave a significant imprint on the nature of the national culture. In this regard, it becomes necessary to raise theoretical reflections on the content of national culture, its constituent elements, and the laws governing the improvement of these elements to a new level.

National culture is a set of material and spiritual values created by representatives of a particular nation in the course of historical development, as well

as ways of creating these values, their use on the path of national and human development, the possibility of transmission from ancestors to generations. It has material and spiritual forms. The material aspect of national culture includes, first of all, the means of production and objects of labor that are part of social life. This is an indicator of the people's level of practical mastery of nature. The spiritual aspect of national culture consists of the level of production and the application of its achievements in production and everyday life, the level of education, the state of enlightenment of the nation, the state of health, art, behavior of members of society, the nature and development of the needs and interests of people.

Like all social phenomena, national culture has its own components. In particular, the national language occupies a special place in this structure. The national language is the central element of the national cultural system and the main means of communication of the nation. This is the basis for the existence of a nation, the result of its life. At the same time, the national language also serves as an important criterion for the level of development of the national culture. Any national language has a number of features. First, it will definitely have its own literary form; all the achievements of national cultural development are expressed precisely in this literary language.

Second, it continues to thrive in both writing and speaking; while the written language allows you to record information that has intellectual value, the spoken language more expresses the mood and experience of the nation. Third, it personifies the existence of the nation, its historical experience; any processes occurring in the process of historical development, artifacts created by representatives of the nation find their name and expression in the language. Fourthly, it is the source of the nation's existence as a single ethnos; the existence and development of the language also ensures the social development of the nation. Fifth, its development will ensure the development of the national culture, and the crisis will lead to the decline of the national culture. Sixth, the national language, the status of which is determined by law and is mandatory for use in the activities of state authorities, will be raised to the state level.

As a rule, each nation has a national language. However, there are exceptions to this rule. In Luxembourg, for example, French and German have developed as national languages over the centuries along with Luxembourgish. In the United States, Great Britain, Australia and New Zealand, national varieties of English have risen to the level of the national language [1]. But in any society, how and in

what quantity, the national language remains the central element of the national culture. The national language develops in accordance with the pace of social development of the nation. The development of the existence of a nation is reflected in its language. On the contrary, at the end of a nation's history, its language also stops developing.

National traditions, customs and rituals have a special place in the structure of national culture. National tradition is a set of norms and ideas, rules and patterns that are objectively formed in the course of the historical development of a nation and are passed down from ancestors to generations. It is an integral part of the national culture, ensuring the continuity of its artifacts. National traditions have their own logic of development: only those traditions that meet the requirements of the time are strengthened and developed in the course of historical development. Traditions that have lost their relevance over time are gradually disappearing from the historical scene. However, the preserved national traditions have determined the mentality and behavior of the representatives of the nation for several generations.

While national traditions encompass all events and processes that affect national culture, national traditions, on the contrary, are stereotypes about the behavior of representatives of a particular nation. National traditions require adherence to patterns of behavior that have prevailed over generations. But it is less correct to think of national traditions as rigid and completely unchanging stereotypes. This is because these traditions also change in accordance with the trends of the times, but in this case, the change in form is faster than the change in content.

In some cases, the terms "national custom" and "national ceremony" are used interchangeably. Such cases are less common in scientific sources and more common in everyday conversations. Not really. Custom is just one of many elements of the national tradition, in certain aspects of its composition. One of the specialists who specially studied this topic, V. Propp, emphasized the difference: "Rituals and customs," he writes, "are not the same thing. For example, cremation may be a custom, but not a ritual. However, this tradition consists of various ceremonies." [2; p.235].

Another component of the national culture is associated with national values. We noted that any culture, including national, consists of a set of material and spiritual values.

In everyday life, in the eyes of many things (jewelry, jewelry, natural phenomena, social events, society requirements, dreams, traditions and ceremonies,

cultural wealth, etc.) are understood as values. In addition, people apply the concept of "values" to goals, dreams or ideals that they believe in, and sometimes strive for, are interested in, or dream about." [3; C.9].

The idea of Professor K. Nazarov serves as a theoretical basis for a clear understanding of the content and structure of the concept of "national value". Thus, national values are the sum of material and spiritual benefits that have arisen in the course of the historical activities of the nation and have a certain value. It consists mainly of:

- A. features, events, monuments related to the nature of the territory in which the nation lives;
- B. glorious processes and events associated with the history of the nation;
- C. norms, models of behavior associated with the life of the nation;
- D. cultural heritage;
- E. Ideas that embody the dreams and ideals of the nation.

The importance of national values lies in the fact that they teach the representatives of the nation to evaluate various processes and events, things and objects from the point of view of the needs and interests, goals and ideals of the nation. After all, national value is a system of goals that determines the behavior and consciousness of the representatives of the nation.

Attention is drawn to the role of cultural heritage in the structure of national culture. Cultural heritage consists of monuments, buildings, structures, customs, norms, ideals that reflect the vital activity of ancestors and have a certain value in the past. It is a complex socio-cultural system that has absorbed the experience, knowledge and information accumulated by the nation over the centuries. It is usually referred to as tangible and intangible cultural heritage. Article 1 of the 1972 Convention for the Protection of the World Cultural Heritage, adopted by UNESCO, recognizes the following tangible and intangible heritage: monuments, architectural structures, monumental sculptures or works of fine art, archaeological finds, inscriptions on stones, caves, as well as objects embodying these features and having universal value from the point of view of history, art or science;

complex of buildings: complexes consisting of separate buildings or interconnected buildings that have universal significance in terms of architecture, homogeneity or location in the landscape;

sites: territories created by man or created by nature and human participation, as well as archaeological

sites of particular historical, architectural, ethnological and anthropological value [4; p. 252].

In addition, any people will have an intangible cultural heritage. The Convention for the Safeguarding of the Intangible Cultural Heritage, adopted by UNESCO in 2003, recognizes that intangible cultural heritage is knowledge, skills and ideals passed down from ancestors to generations.[5]. This heritage embodies the unique characteristics of the nation, ensures continuity between ancestors and generations.

Intangible cultural heritage also ensures sustainable life and coexistence among members of a given generation, uniting them around a certain idea and mobilizing them to achieve development goals.

Another component of national culture is national literature. It is true that the concept of "literature" is one of the broadest in content and scope. However, "national literature" is usually understood as a collection of fiction, expressing the spirit of the nation, its dreams and aspirations for life. In recent years, the media has been talking a lot about the impact of the globalization process on national literature. Nevertheless, the national literature remains an important part of the national culture. For the same reason, one of the great domestic scholars Chulpon said: "If literature lives, then the nation lives."

Today, national literature as an element of national culture performs a number of important functions: firstly, it remains a powerful source of preserving the morality of the nation; secondly, it serves as a powerful source that forms the ideas of the nation's representatives about beauty and harmony; thirdly, as in everything else times, even today, national literature gives the people the opportunity to express themselves. Fourthly, national literature is useful for expressing the views, dreams and ideals of the nation. Fifth, the educational impact of national literature on the representatives of the nation remains limitless. Therefore, the development of national literature in all countries is one of the important directions of state policy, its potential is widely used in ideological and educational activities, any threat to it is assessed as a threat to the spiritual security of the nation.

National art is also one of the important components of the national culture. After all, art itself is a type of cultural activity that has a general character and is aimed at expressing reality through artistic symbols. At first glance, it seems that it has no national dimension. But each nation has a different psyche, they represent reality in their own way, they think about reality differently than others. This imagination

and thinking creates images that are unique to the nation “open” by it. It is the process of the emergence and expression of these symbols that is reflected in national art. In other words, national art is a type of cultural activity, which consists in expressing reality in accordance with the spirit of the nation, in symbols that are in harmony with the thinking and imagination of the nation.

The composition of national art is somewhat complex, including national types of fine arts (national painting, national graphics, folk applied art, national sculpture, national photography, national graffiti, national comics, etc.). National types of entertainment (national theater, national opera, national stage, circus, national cinematography). National expressive art (national architecture, national literature, national music, national choreography, national ballet) It is true that within a particular national culture, some of them can be complex, others can be relatively simple, and others may not be fully formed. theoretically presenting the composition of national art, it is these elements that should be noted. Some forms of national art (for example, nationally expressed art) reflect the psyche, the inner world of the nation, while others (for example, national fine art or national performing arts) reflect its relationship to reality. Nevertheless, in the course of historical development, all forms national art continue to develop in harmony with the art of other nations.

Speaking about the structure of national culture, one cannot fail to mention national education. National education is not a special direction or sphere of education, it is a concept that determines the nature of the system of social education. This concept expresses the values, traditions, ideas on which the educational and ideological work carried out in the society, the interests of which are subordinated to it, is based.

Therefore, it can be recognized as an integral part of the national culture. We consider it necessary to pay attention to the comments of Professor M. Kuronov. The scientist claims that the concept of "national education" is multifaceted and gives the following examples:

- purposeful educational activities based on national values;
- a unique form of general education;
- a tool for the preservation, restoration and development of people and their culture (UNESCO principle);
- an integral part of the goals, objectives and principles of the National Training Program of the Republic of Uzbekistan;

- a kind of spiritual source of the process of all-round development of children of different nationalities;
- the basic principle of teaching students ethics, hard work, patriotism, beauty, economics, ecology and other areas;
- formation of a culture of interethnic dialogue and, as a result, a humane way and means of achieving civil accord in Uzbekistan;
- pedagogical conditions for combining social and school education;
- a pedagogical way to lead humanity to universal harmony;
- strategic object and means of ensuring national security in the social and spiritual sphere.

This is evidenced by the fact that the formation of national (auto and hetero) stereotypes among students is a process of purposeful spiritual enrichment"[6;P.6-7].“Today it is necessary to recognize that the impending spiritual crisis is becoming a threatening factor for the existence of man and humanity. Its manifestation is directly related to a sharp exacerbation. Therefore, the stability and vitality of a state is determined, first of all, by the moral and spiritual level of its population, and not by the state of the economy.

Consciousness largely determines being. History gives many examples, starting with the collapse of the Roman Empire, when economically prosperous states perished due to the fall in the moral level of the population, the growth of corruption among state officials. "2

Obviously, the national culture is much more complex and has its own structure, but this is only one side of the issue. The second aspect is that different elements of national culture develop in interdependence with each other. Development of one of the elements, of course, finds its expression in others and creates the basis for their development and enrichment of content.

## CONCLUSION

Thus, national culture is a set of material and spiritual values created by representatives of a particular nation in the course of historical development, ways of creating these values, their use on the path of national and human development, the possibility of transmission from ancestors to generations. It has its own characteristics and structure, which is constantly

<sup>2</sup>Khollievich AK (2017) Spiritual Aspects of Formation of a Threatening Resistant Society.J Socialomics 6: 214. doi: 10.1472/2167-0358.1000214

being improved due to the interaction between its constituent elements.

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