

GENERAL BACKGROUND OF SOCIO-PSYCHOLOGICAL IMPACT OF CULTURAL IMMUNITY

¹Ibraimov Holboy, ²Begmatova Dilnoza Mukhtarovna

¹Director of the Scientific Research Institute of Pedagogical Sciences of Uzbekistan named after T.N. Kori Niyoz, Doctor of Pedagogical Sciences, Professor

²The Uzbek-Finnish Pedagogical Institute Associate professor of the Department of Pedagogy, doctor of philosophy in Pedagogical Sciences (PhD)

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Abstract. *This article deals with the issue of overcoming global problems and dangers, the denial of universal value and semantic orientations, and the irrevocability of the past unipolar world order all become crucial in the context of the current world order's metamorphosis into a new reality. The author's perspective on the current changes in civilization is presented in the article, with a focus on the socio-cultural aspect.*

Keywords: *culture, cultural imperative, cultural immunity, cultural sovereignty, nutrient medium.*

The irrevocability of the former unipolar world order becomes important in the context of the modern world order's transformation into a new reality, which is marked by changes in the geopolitical landscape, the failure of the “Western project of globalization”, Uzbekistan's attempt to defend its sovereignty and preserve the Uzbek world, the problem of parrying challenges and threats on a global scale, the denial of universal values and semantic orientations. After a significant crisis in which the old game's rules are no longer applicable, the emergence of a new reality is a protracted, difficult, and unpredictable process of normalization.

Because it is only concerned with maximizing profits, the current Western model of the international system might be characterized as harmful for any country. Instead of having a man in it, a horrifying society that has already assigned everyone to the job of a quiet consumer has been established on its scale. Culture, with its strong protective function, may serve as a foundation for addressing the specific issues and dangers.

The “cultural imperative”, “cultural immunity and “cultural sovereignty” concepts are the cornerstones of our research because they are essential to humanity's survival in contemporary realities and are also intended to assist in resolving the contemporary civilizational crisis.

Researchers T.G. Bogatyreva, A.Y. Goloborodko, G.V. Dracha, and E.S. Markaryan researched the cultural imperative. This phenomenon is viewed as a collection of institutions and cultural expressions that create a universal, unconditional need for society's survival, based on civic and patriotic ideals, a feeling of national identity, and the philosophy of social justice. In the context of the reality of the present political discourse, the cultural imperative helps to ensure cultural sovereignty [1].

L.R. Klebanov, K.K. Kolin, S.V. Korolev, and S.F. Chernyakhovsky examined the issue of safeguarding cultural sovereignty. Meaningfully, cultural sovereignty is represented in several ways: first, it is the realization of citizens' constitutional rights and duties with regard to cultural values; second, it is the protection, restoration, and preservation of the historical and cultural habitat without the interference of the outside world.

Pitirim Sorokin pointed out that any culture's bedrock and foundation are its core values. As a result, the foundation of cultural sovereignty will be cultural values [2]. It is important to consider that each nation has the right to choose the meanings behind its own growth, values, social conventions, and behavioral patterns that define identity.

We deem it acceptable to point out that the existence of the developed cultural immunity, which is the most crucial component of the “immune system” of society, is a fundamental condition for guaranteeing the cultural sovereignty of the state and society. The works of K.V. Vodenko, V.A. Kutsa, A.A. Melnikova, and A.S. Panarin contributed to the development of cultural immunity. The issues with the development of cultural immunity as a level of internal culture—whose “nutrient medium” at the gene level are traditions, customs, and moral principles—are actualized by the oversaturation of information and its semantic confusion. The assertion made by M.G. Delyagina that the “acuteness” of the situation relating to the need to protect and strengthen the cultural immunity of society as a factor of its viability is becoming more tangible due to the active development of information technologies and the transformation of human consciousness [3] provides support for this thesis. In the highest circles, the term “cultural immunity” is often employed [4]. But it's not always obvious to which culture we should be immune and why. Political scientists and sociologists contribute to the solution to this topic, but there are no research on the protective roles of culture at this time in cultural studies.

Immunity is a defense mechanism and a mechanism for self-regulation in all living things, including humans. Its peculiarity is that consciousness seldom has any influence over it because it operates unconsciously. Cultural immunity (by analogy) is a system of self-regulation [5] of information systems, a system of defense in culture, and it should guard against the destabilizing effects of foreign cultures on our own intellect and the culture of society. Additionally, this defense, which relies on self-control, ought to be undetectable, virtually subconscious.

When awakened, the spiritual and moral potential functions as a type of tuning fork, functioning as the bearer of evolutionary information, allowing the person and society to freely regulate all “exchange” processes. The regeneration processes of the person and society are positively impacted by spiritual and moral potential, which has a significant regulatory influence on both. The “immune response” of civilization that arises as a result of the realization of this potential serves as a general physical barrier that shields the pupils from the effect of countless harmful and disastrous social processes.

Due to the unfavorable effects of society's neglecting the spiritual and moral aspects of individual growth and the spiritual and moral prospects for the development of society, the issue at hand has a clear social importance. A spiritual and moral foundation that assures historical the sustainability of society and its consolidation is the basis of the steady mindset of the country. The national security of students is increasingly at risk due to a lack of spirituality. Another theoretical issue is the possibility for spiritual and moral self-realization in contemporary student culture. The idea of “personality potential” is explored in scientific works, but the spiritual and moral potential of the individual is almost never openly explored. At the same time, the fundamental meaning of the “potential” term in contemporary scientific knowledge is nuanced and arbitrary. The outcomes don't truly capture the sense of the words “potential” and “spiritual and moral potential”.

There are several frameworks that may be built to account for this cultural variation, but it seems reasonable to say that the rational and non-rational aspects of universal culture are its most significant poles. In essence, every cultural self-awareness may be positioned somewhere between these two poles. We acknowledge that such an approach is relative and that it can be challenging to distinguish between rational and irrational behavior in actual cultural events, but we still maintain that, when considered from a theoretical perspective, this task is fairly doable with the necessary caveats. There are cultural self-consciousnesses that are geared toward various methods of understanding it, such as through pictures and symbols, which are typical, for example, of art, as well as to rational spiritual growth of being (for example, science or philosophy).

More than only the ability to adapt to the demands of the contemporary job market, economic realities, and changes should be provided by education. Education should paint a complete image of a person's social life and position in the social world, which they will have to construct their present and future within, balancing it with their own and the needs of others. These ideas are also represented in the writings of philosophers who have focused their scholarly attention on the issue of educational culture. The development of personality and the quality of knowledge, according to N.L. Varova, are two of the most crucial factors in the dynamics of civilization. Additionally, the latter should concentrate on creating shared meanings and objectives in society. Together, these two tasks should ensure the development of a crucial aspect of human existence known as knowledge of one's own presence in the world, which implies knowledge of the world [6].

Education is in charge of helping students develop a comprehensive understanding of the world in which they live and shared meanings, but modern education falls short in this regard because it cannot keep up with the high dynamics of change and trends of rapid obsolescence of experience, technology, and knowledge. As a result, the principles of continuity between the past and the present, between generations with their existential experiences and meanings of life, and between social institutions are all compromised.

Thus, the issue of removing inconsistencies between the development of personality and society [7] in the course of the individual's self-realization of their spiritual and moral potential becomes more pertinent than ever for modern Uzbek society, and this forms the basis of the social problem under study.

Their works serve as the cornerstone for the study of the laws of spiritual and moral development of the individual in the context of the historical course of mentality and centuries-old spiritual values of the student body, despite the fact that the concept of "spiritual and moral potential" in this sense is not used in the works and the algorithm of the movement of the individual to the ideal, namely the student's spirit, is not revealed from the standpoint of self-realization of its potential.

The intersection of political and pedagogical discourses, in which the values and meanings of Uzbek culture are translated during the educational process, is what we believe to be the internal dimension of the development of cultural immunity under the conditions of the new reality. The socialization of the person with the dominant cultural and ideological imperatives and life meanings occurs within the context of the integration of cultural, philosophical, and educational information. And this has an impact on the human capital's quality, which is important for the state's and society's survival as well as for meeting the difficulties, dangers, and hazards of the contemporary world.

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