

**SOCIO-PHILOSOPHICAL ANALYSIS OF URBAN
SPIRITUALITY AND INFORMATION EXPANSION**

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Abstract: *This article provides a socio-philosophical analysis of the impact of globalization processes on the development of national values. The author examines the transformations occurring in the cities of Uzbekistan during the years of independence, based on the harmony between national and universal human values. Furthermore, the influence of information technology and "mass culture" on the spirituality of youth is explored, alongside issues of preserving national identity and factors for stabilizing the spiritual environment in the context of modern urbanization.*

Keywords: *National values, globalization, transformation, urbanization, spiritual life, universal values, mass culture, information expansion, national identity, social stability.*

There is a profound truth, philosophy, and vital significance in the ideas regarding our national values, which is why they remain eternal. A distinctive feature of the independence period is that Uzbekistan's cities have maintained a high level of connectivity with rural areas, and the transformations occurring within them are analyzed as social phenomena directly linked to this state. National values, similar to universal human values, constantly evolve, take shape, and reach perfection under the influence of changes in the economic, political, cultural, and other spheres of society. Consequently, while some values are artificially and forcibly integrated into the life of our people at certain times, others may gradually lose their significance. Due to the restoration and development of economic, political, and cultural relations between nations, the

values of various ethnic groups influence and enrich one another; in some cases, new values emerge and integrate into lifestyle, while others may disappear.

The happiness and well-being of every individual are inextricably linked to national values. Therefore, in this complex modern era, bringing national and universal human values closer together is more necessary than ever. In this process, further strengthening trade, economic, and cultural ties between countries and peoples is of great importance.

In the harmonization of national and universal values, the significance of socio-political values such as peace, tranquility, and stability is incomparable. The prudent and rational policies aimed at maintaining domestic and foreign stability, preserving peace within the country and the region, ensuring harmony in every household, and improving the population's standard of living while maintaining economic stability are highly regarded by the international community.

It is well known that spiritual life in social progress is formed through the production of values and their historical development in connection with material prosperity. Values have historically functioned in harmony with religious beliefs. In particular, the Hanafi school of Islam practiced in our country is firmly integrated with our national values.

At the turn of the 21st century, world development has become characterized by a new global order, the expansion and complexity of interactions between states and individuals, the widespread dissemination of 'mass culture,' and the increasing threat of informational-ideological and religious-extremistic attacks. In short, globalization has encompassed all spheres of society, including economics, politics, ideology, culture, and even individual lifestyles.

Modern urban environments provide opportunities for the rapid growth of globalization processes. This is because the quality of access to mass media

is significantly higher in such cities, where diverse representatives of society primarily interact through various media platforms.

While not denying the positive aspects of globalization, it is necessary to focus on its negative dimensions. One such negative aspect is the attempt to instill a foreign culture into the minds of the younger generation, exemplified by the promotion of Western lifestyles and worldviews. As early as 1914, the great enlightener Cholpon rightly warned: 'Beware of Europe's fashion, its bottle, and its corrupt morality. Do not imitate them in these aspects. These will ruin your homes and turn you into homeless captives and slaves.'

Some developed nations are not merely conducting wide-scale geopolitics through industrial products, information, and ideological influence; they are systematically striving to integrate aspects of their own national character, culture, and ideology into the lifestyles and consciousness of people worldwide—in short, into every facet of their lives. In particular, following the collapse of the former Soviet Union, the United States, having emerged as the world's most powerful state, became the driving force and a unique testing ground for the globalization process in economic, political, and cultural spheres. According to Professor A. Valladao of the Paris Institute of Political Studies, the cultural values of American society, formed on the basis of a synthesis of various peoples and nations, are more easily adopted by other countries. It is evident that this state possesses a large-scale industry adaptable to market conditions for the production of cultural goods.

We feel at every turn that humanity has stepped into a new civilization. This is clearly manifested in the modern way of thinking through the evolution of national spirituality, the transformation of values, or the phenomena of their replacement, all while emphasizing universal principles. In the current era, where processes of value exchange, integration, globalization, and, if one may say, the blending and synthesis of cultures are taking place globally, a tendency toward foreign customs and spiritual principles is a natural occurrence. Many

researchers employ terms such as the 'programming of human consciousness,' 'information expansion,' 'cultural hegemony,' and 'cultural imperialism.' Within these processes, phenomena such as blind adherence to new cultural principles and submission to dominant cultural ethics occur. Regrettably, under the influence of democratic principles and the impulses of liberalism, no one is blamed for these phenomena related to conscience and individual characteristics. This process affects not only adults but even the psychology of children.

Today, computer technology holds a firm place in our lives, and computer literacy is increasingly becoming a factor that defines a person's high level of professionalism. Nowadays, it is difficult to call an employee who cannot work on a computer a good specialist. While in the mid-90s of the last century, the favorite hobbies of young people were listening to music and watching TV shows, currently, computers and the Internet have pushed those previous interests out of the younger generation's lives. When 70 percent of today's youth talk about their hobbies, they mention interest in computer technology and the Internet in the first place, alongside sports, chatting with friends, and spiritual or cultural leisure. According to a study conducted among 6,000 children under the age of seventeen in Canada, one of the world's developed countries, the Internet is not used solely for obtaining information. 99 percent of respondents stated they use the Internet, and eight out of ten have a home connection. More than half of Canadian youth said they know Internet and computer technologies better than their parents. 80 percent of them admitted they connect to the Internet independently, and that their parents have not installed filtering software for protection or monitored which sites their children visit.

As a result of existing social crises today, problems threatening the world—such as the danger of nuclear war, terrorism, famine, poverty, prostitution, AIDS, rapid population growth, and ecological degradation—are

taking on extraordinary proportions, worrying progressive humanity. In spirituality, it is required, above all, to create a form of striving for cultural perfection and personal life. In our opinion, the source of forming a spiritual culture for a person is meaningful rest after productive labor. Only if material and spiritual interests increase will a person's cultural life change, their needs grow daily in their personal life, and their standard of living rise. At the end of the 20th century, sociologists Z.A. Yankov and I.Y. Rodzinskaya, based on their research, concluded that the living standard of a city worker is higher than that of a rural farmer, even if their monthly salary is insufficient for an average standard of living. Despite high salaries, it is natural that the average monthly wage is not enough for housing and communal services (gas, electricity, etc.), as well as expenses for barbers, tailors, recreation centers or sanatoriums, and tourist excursions.

In cities that are rapidly developing under the influence of urbanization, the impact of intellectual and economic factors on the content of social ethical rules is becoming increasingly pronounced. In this regard, the role of mass media deserves special mention. According to sociologist B. F. Kusev: "Many residents of high-rise buildings have come to understand cultural leisure and the restoration of their energy through the lens of mass technical means." Furthermore, he writes: "A person obtains the most necessary news—scientific-technical, socio-political, and cultural information—independently from their own apartment, utilizing their free time. In such a scenario, modern homes essentially transform into spaces serving various creative activities. These houses stand out from others in the city, resembling a club for independent information seekers and those personally interested in technical and artistic creativity."

Indeed, the development of production, science, and industry serves as a measure for the rise of urban spirituality and cultural life, directly influencing the transformation of urban lifestyles, ways of thinking, and social conditions.

In the history of our country, the following reasons have served as a basis for broader opportunities for the growth of national values within the urban scope:

1. Due to the greater convenience and opportunities for living in the city, and the high population density, values have spread rapidly and widely.

2. Urban residents engaged in specific types of crafts and professions for labor. For example, cradle-making (beshikchilik), skullcap-making (do'ppichilik), shoemaking, sewing, carpentry, cooking, tanning, and the like.

3. Due to the large number of mosques, madrasas, and schools in cities enlightenment and spirituality progressed faster compared to rural areas.

Another unique aspect of the city is its ability to lead the surrounding rural areas. Through this very feature, cities fulfill their role in cultural transformation. In conclusion, the study of spiritual processes in Uzbekistan shows that unique characteristics have formed in the image of our cities. The transformation of a civilized lifestyle has intensified in recent years under the influence of our country's sustainable development. The expansion of cities, improvement of infrastructure, and creation of new conditions are changing the worldview of the population and serving the development of our national spirituality.

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