Values And Globalization: Issues In Preserving National Heritage

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A B S T R A C T

The article analyzes the preservation and development of national values in the process of globalization. It highlights the importance of protecting cultural heritage, ensuring spiritual development, and educating the younger generation on the basis of national ideas.

Introduction

The era of globalization is bringing humanity new opportunities: the exchange of information and culture, technology, and economic integration. However, this process also heightens the risk of the loss of national values and cultural heritage, making the issue globally urgent. Preserving national identity and values is one of the essential conditions for a society's moral development. Globalization is a contradictory reality: on the one hand, it makes it possible to expand and consistently sustain integrative ties among peoples, continents, and states, to popularize and promote on a universal scale the historical–cultural achievements attained or existing in each region; on the other hand, it gives rise to such phenomena as the squeezing out of national culture, the disparagement or nihilistic rejection of ethnocultural experience, the spread—under the banner of democracy—of inhuman and immoral practices, and the promotion of hegemonism through the mass media.

Literature Review And Methods

The present study employed the following scientific methods:
• **Systems analysis**—to reveal the interaction between values and global processes.
• **Comparative analysis**—to examine the experience of preserving national heritage in different countries.
• **Historical approach**—to analyze the stages of formation and development of national values.
• **Sociological analysis**—to identify the impact of global factors on the morality of youth.

Discussion

There are those who advocate the hypothesis that these contradictions can be reconciled through scientific and technological discoveries and that the crises facing humanity can be solved by relying on science. Such hypotheses were advanced by the renowned futurist and Nobel laureate S. Hawking. In his view, the contradictions facing humanity may be resolved by means of thinking electronic devices or scientific–technological discoveries. "I believe," says S. Hawking, "that within this millennium humanity will witness the creation of electronic robots capable of thinking and 'more intelligent' than ourselves. Perhaps all this will not be realized in our century. But there is no doubt that by the end of the millennium there will be tremendous changes in science and technology. In this sense, the future of humanity is bright. Yet it is difficult to imagine what will happen after a thousand years. What is clear is that the order of the universe will be completely different" [1, p. 138]. From the scholar's remarks it follows that the contradictory realities confronting humanity will ultimately be resolved through scientific–technological means and discoveries. Indeed, the last quarter of the previous century laid the foundation for a major scientific and technological leap. As a result, hundreds of thousands of robots are currently operating in industrial enterprises; many sectors have been automated; discoveries in biotechnology are expected to bring a radical breakthrough in agricultural production; and achievements in genetic engineering are creating opportunities to eliminate hereditary diseases that have cost the lives of millions of people. Yet only a quarter-century ago even the term "computer" was unfamiliar to many. Today, computer technologies and telecommunications networks have expanded immensely: for example, at the beginning of the 1970s the INTELSAT satellite communication system could receive only 240 telephone calls from across the Atlantic (i.e., from the USA), whereas today this figure exceeds 120,000. The SWIFT international financial system links two thousand banks in 50 countries through 200,000 computers—facts that naturally astonish anyone. There is hardly any need to speak about the Internet system that has enmeshed the world like a web [2, p. 16].

Informationization and integration are the factors accelerating globalization; the modernization changes taking place in the lives of countries are largely the product of these two factors. Even real production and trade are shifting toward computerization; it is evident that all economic relations are being embedded into technological systems. Hundreds of terms such as "electronic economy," "electronic administration," "electronic government," "electronic services," and "online education" testify to the transformations occurring in today's global world. Yet these terms do not always reflect realities that proceed smoothly everywhere in social and cultural life or that consistently become positive phenomena.

According to P. Berger, globalization "neither promises anything nor is it any great danger." However, it breaks what are thought to be stable, immortal traditions and creates broad possibilities for choice in belief, values, and lifestyle. "All of this is a challenge posed by growing freedom both to the individual and to society as a whole." For those who value freedom, pluralism—the choice among values and their opposites, beliefs and other views—does not evoke fear; instead, there is a striving to find compromise between periodically reawakening fanaticism and freedom. "In the emerging conditions of global culture, this means striving to find some middle ground between accepting these changes and their aggressive rejection, between global one-sidedness and provincial narrowness" [3, p. 24]. Proceeding from these views, P. Berger emphasizes that the world today is moving toward a global culture, and that this process unfolds through:

- Davos culture or international business culture;
- "McWorld" culture or global mass culture;
- the international club of intellectual culture or world intellectual culture;
- new religious movements or widely disseminated religious culture.

These processes do not occur by themselves; most importantly, they take place on the basis of local culture or ethnoculture. Thus, two orientations prevail:

- the replacement of local cultures by global culture;
- the rejection of global culture under the strong influence of local relations [4, p. 59].

The Davos Forum, as one of the world's largest international organizations, has become an actor concerned with global development and producing necessary recommendations for states and business centers. Free dialogue, exchange of ideas, the organization of speeches by statesmen, and the striving to find solutions to problems of international integration and global development have turned the World Economic Forum into

an influential center. It is even supported by the UN, and its recommendations on global development indices serve to strengthen international cultural and economic relations. Such efforts encourage the acceptance of globalization as a positive reality. The Forum, which promotes the idea of a "business culture," strives to raise the international standing of the non-governmental sector—in particular entrepreneurship and business. Its founder, K. Schwab, is a German economist and professor. He was interested in turning business into an international reality, ensuring employment, and forming entrepreneurial qualities in people. In recent years, he has published several books on scientific–technological development, innovation, and their impact on civilization [5]. What is important for us is that the World Economic Forum, by turning business culture into a global reality, seeks to harness the human factor to address problems of the economy, poverty, unemployment, inequality in development, the involvement of women in business, and the engagement of the elderly and people with disabilities in productive work.

According to K. Schwab, the Fourth Industrial Revolution will raise human life to an entirely new stage, in which scientific–technological discoveries and innovative research will predominate. Respect for intellectual labor—and new ways of evaluating and appreciating it—will take shape. Scientific–technological discoveries will further accelerate the massification of culture. Mass culture—especially Western mass culture—will influence global life and manifest itself within ethnocultures. The expansion of integration and global ties ensures the worldwide spread of any phenomenon; no state, nation, or ethnoculture can remain on the sidelines of this influence. In this respect, one can recall the coronavirus discovered in Wuhan, China, which later spread across the globe. A phenomenon that might have remained local spread worldwide due to integrative and global connections, plunging socio-economic life into a critical state.

Doctor of Economics, Professor A. Bekmurodov writes: "Until now, when recalling the most alarming reality in the last 75 years of the development of the world economy, we remembered the global financial crisis that began in 2008. At that time, stability in the world financial markets took on a sharply volatile character. In particular, stock indices in the US stock markets fell by up to 83 percent in a single day, and the price of oil 'plunged' from 140 dollars to 30 dollars. The crisis that began in 2020 may, in its scope and intensity, take on an even more dangerous form. The fact that 81 percent of workers and employees in the world's countries were under quarantine is clear proof of our view" [6]. No one can guarantee that such global crises will not recur in some other form. Therefore, such global changes will negatively affect not only the economy but also tourism, cultural–humanitarian relations, education, the exchange of scientific–technical experience, and the attraction of foreign investment to protect historical–cultural heritage artifacts. Even today, economies built on cultural tourism (Turkey, Malaysia, Bulgaria, Italy) are suffering heavy losses. In such a hazardous environment, preserving ethnoculture and historical–cultural heritage becomes a serious problem. For example, the restoration of the outer part (Deshan Qala) of Ichan Qala in Khiva was planned for 2020–2025. At present only some fragments of it remain. The implementation of this task has stalled due to the material losses caused by the coronavirus. To solve such problems, A. Bekmurodov believes it is necessary to further strengthen the ties and cohesion between the people and the state. He writes: "Today the time has come for us to stand as a nation against the global economic threat. That is, now is the time to think about public funds for disinterested assistance to the state and, if necessary, about sharing a portion of our bread and property for the good of the country—first and foremost for the low-income population. Indeed, these virtues are in harmony with our national and religious values that have pulsated in our veins, our hearts, and our historical–cultural heritage for centuries. Today, for the sake of the nation, the people's welfare, and security, it should be considered a vital duty for the entire populace and every patriotic citizen to support the state materially and morally to the extent possible" [7]. The negative impact of global realities cannot be resolved by a single individual, a non-governmental organization, or a political party; the right to life must first and foremost be ensured and guaranteed by the state. The protection of historical–cultural heritage likewise requires broad state support; for this reason, the neglected outer perimeter (Deshan Qala) of Ichan Qala, which in past years fell into ruin due to objective and subjective factors, also demands active state efforts.

Another problem in the "crisis of values" and its intergenerational transmission arises from the weakening of social closeness as a consequence of rejecting traditional relations under the growth of radical individualism. According to the French philosopher and sociologist Gilles Lipovetsky, "individualism manifests two characteristic features: the legitimation of one's own emotions and the desire to achieve

autonomy (complete independence)" [8, p. 187]. On the one hand, this is the narcissistic attainment of personal happiness here and now; on the other, it leads to the formation of an attitude of indifference toward social issues as a consequence of thinking only of one's own interests.

In a society that regards material provision as the sole determinant of welfare, social–moral values are neglected, and the drive to attain economic prosperity becomes the main concern. In this regard, the sociologist Lipovetsky notes that "a value governed by personal narcissism leads to the abandonment of common goals and social values. The main effect is the strengthening of the 'I-ego' as a consequence of the erosion of collectivism that bears social significance" [9, p. 177]. The reason is that, in everyday life, the individual thinks about the environment as a participant in socio-political processes and aligns his or her goals with the place and time in which he or she lives. Here, education serves as an important factor in determining social and individual aims and orientations.

According to the French sociologist Edgar Morin, the characteristic feature of "auto-ethics" [10, p. 124]—a form of morality that is self-constituting and recognizes no external norms—is the disappearance of an absolute and consistently sustaining point of view. As a result of the weakening of the inner feeling that approves what is "good" and "bad," it creates conditions for the negation of social values and the defense, as values, of reasons produced by a narrow circle of people.

Individualism neglects the individual's inner world and pays greater attention to external conditions. E. Morin characterizes individualism as poverty among people: they know very well what caused their condition and feel very little indebtedness to others. As individualism grows, social, economic, and moral polarization and inhuman forms of relations arise under the initiative of choosing an individually free lifestyle; unusual communities (nudism, naturism, shintoism) appear, and this leads to the negation of values oriented toward existing sociality.

The concept of social media, which emerged from an English expression in the 1950s, began to permeate all spheres of social life as a trend expressing modern forms of behavior. In his Médias et sociétés (Media and Society, 2011), the French scholar Francis Balle defines media as "simultaneously forming social audiences located in different spaces" [11]. From the 1990s, after television and radio—the "third realm"—began to emerge, Internet social networks accelerated over time, and the level of social coverage increased.

Calculations show that there are 8,760 hours in a year; if, on average, a person spends about 3 hours of free time per day ineffectively on television, computers, and phones, this yields about 1,200 hours per year. This naturally raises a legitimate question: how much time do parents allocate to their children, and how much time do young people devote to their own independent learning? According to the results of a survey conducted among young people aged 16 to 20 within the framework of the dissertation topic, in response to the question "From what age do you think adults' participation is necessary in helping a child allocate time properly?", 55% of respondents chose age 5 and younger, 25% chose age 10 and younger, and the remaining 20% chose age 18 and younger. From these answers it becomes clear that the vast majority of young people support the direct participation of adults in the time allocation of youth. This question was specifically aimed at identifying aspects related to young people's engagement with social networks and determining their personal time budget.

Alongside its positive aspects, globalization also brings certain risks. On the one hand, the exchange of information and technological progress create new opportunities for national development. On the other, there is a possibility that national heritage and values may disappear. Therefore, harmonizing national and universal values and strengthening the sense of national identity among youth are among the main tasks facing the state and society.

At present, information–media occupies the second place in young people's lives after sleep, and the fact that an average of 18 years of a human life is spent on it has become something that no longer requires proof. From this it can be emphasized that, today, the emergence of many unusual forms of social behavior among youth is manifesting itself as a consequence of ineffective use of time. Various forms of negative attitudes toward the social environment arise in young people's social thinking as a result of imitating the information transmitted on social networks, leading to the emergence of an uncompromising social mood. In particular, the growing tendency on social networks toward negative self-presentation and the gathering of supporters by accumulating "likes" (a form of online support) are, in fact, creating groups that do not know

each other in real life vis-à-vis reality. By disseminating information aimed at promoting doctrinal views inconsistent with national and humanistic values—such as violence, nationalism, and religious extremism—they seek to form a stratum that denies intergenerational and intergender respect. At present, 63% of people worldwide use the Internet regularly, and 92.4% of them do so via mobile devices. In the same way, by discovering a media platform within themselves and creating a certain virtual audience, they try—by promoting violence, nationalism, and religious extremism—to disrupt our historically formed humanistic values or diminish their significance. The reasons for these negative phenomena include a lack of necessary knowledge and an insufficiency of individual and social imagination about the expected reality.

According to the results of studies conducted by the international non-governmental, non-profit Kairos Future Foundation among 16–29-year-olds in the following countries, the gap in mutual relations between families and youth is widening year by year, as shown in the table below [12].

Youth solidarity indicators in relation to the family.
Table 1.
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	Independence	Obedience	Independence/Obedience difference
France	46 %	55 %	0.84
Spain	52 %	50 %	1.04
USA	72 %	65 %	1.11
United Kingdom	66 %	54 %	1.22
Germany	64 %	38 %	1.68
Sweden	65 %	36 %	1.81
Denmark	70 %	38 %	1.89
Japan	57 %	19 %	3.00
China	84 %	23 %	3.65

Young people's growing indifference toward the family, family values, and family solidarity can be observed in the research results cited above. Consequently, the moral vacuum left unfilled by the family is being filled by the media and by peers, and we can observe the declining status of the family in society.

In everyday life, words such as "student," "adolescent," and "pupil" directly denote belonging to the category of youth; taking into account their physiological and psychological stages, privileges and restrictions have been established from social-legal and moral standpoints. For example, it is widely known that the audience for certain television programs is intended for those above a specific age, that an age-warning icon is displayed during broadcasting, and that the content is presented with due consideration of a child's worldview and psycho-emotional age level. However, due to the absence of such restrictions on today's Internet platforms, young people's extensive use of the Internet is leading to earlier maturation relative to their age, and to entry into independent social life without the necessary knowledge and skills. For instance, there is a difference between the cognitive development of those aged 15–25 and that of those aged 8–15; at present, this gap—combined with the lack of restrictions on the Internet and social networks—has increasingly resulted in various types of psychosomatic illnesses among youth. At the same time, the role of social networks as a source shaping young people's social thinking is growing. Developing new approaches to education and upbringing for minors in relation to Internet social networks has become one of the pressing issues of our time.

Results
1. Globalization is facilitating the dissemination of national values and intensifying cultural dialogue.

2. Threats to national heritage are also increasing—the negative influence of mass culture and the strengthening of cosmopolitan views among youth.
3. The main directions for preserving national values are: deep instruction in national heritage within the education system; moral promotion through the mass media; and national upbringing within the family.
4. The strengthening of patriotism and moral immunity among youth is intrinsically linked with national values.
5. National heritage is of decisive importance for social stability and moral development.

Conclusion

In conclusion, when a society moves from one state to another—entering a new stage of its development—such inquiries not only become more urgent, but also more complex, and their contradictory aspects become apparent. It is impossible to ignore the fact that the globalization unfolding in today's world is at times exerting a negative influence on ethnocultures and historical–cultural heritage. The globalization processes—replete with internal contradictions—require that the issues of protecting historical–cultural heritage be addressed more promptly and given special attention.

In the process of globalization, the preservation and development of national values has strategic significance. In this process:
it should be a priority task of state policy;
• national ideas and values should be promoted within the education and upbringing system;
• the role of the family in moral education should be strengthened;
• national heritage should be widely disseminated through the mass media.

Transmitting national heritage from generation to generation is a decisive factor for a society's moral development and stability.

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