

SECURITY OF MONGOLIA CULTURE CITIZENSHIP AND IMMUNITY AND VALUES OF NATIONAL CULTURE

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02 Affiliation (James M. Wilce Jr "Social and cultural lives of immune systems in a semiotic universe")

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Abstract:

In the 1992 declaration of the new democratic constitution, the Constitution of Mongolia proclaimed throughout the country that it "treasures the traditions of our culture, history, and culture" and "respects the achievements of human civilization." The issue of the security of Mongolian civilization was metaphorically considered as the guarantee of the existence of the country, which was given as a sacred duty for every Mongolian to carry in his heart and to worry about the security of his civilization at all times. The concept of Mongolian civilization is a very broad concept in terms of scope, and the issue of cultural immunity or values is one of the lifeblood of this concept. The reasons for the weakening and strengthening of national cultural immunity, the possibility of supporting cultural immunity from all sides, and the growing social demand to know it have become an important research issue nowadays.

Keywords: Culture, Civilization, Constitution, National Security, Cultural Globalization, National Cultural Immunity, Values, Cultural Exchange.

I. Introduction

In the 1992 declaration of the new democratic constitution, the Constitution of Mongolia proclaimed throughout the country that it "treasures the traditions of our culture, history, and culture" and "respects the achievements of human civilization."

The concept of Mongolian civilization is broader in scope, and the question of cultural immunity or values is one living spirit inside that framework. Today, an important study problem is being examined and recognized, such as the weakening and strengthening of national cultural immunity, as well as the possibility of promoting cultural immunity.

During cultural upheavals, the primary motivator for national culture to exist in its own unique style is cultural immunity, or pride in national culture. Researchers claim that the process we call "growth and globalization" in current times has enhanced the power of modern public culture, young cultural types, and various art streams to squeeze traditional cultures out of life and further decrease the space for their

survival."

II. Theoretical Discussions

International scientists' perspectives on cultural immunity

Articles and studies on cultural immunity have been conducted all over the world, including "Social and Cultural Life in the Immune System" and "Religion, Evolution, and Immunization Studies in the Cultural System," which are frequently discussed at meetings in fields such as anthropology, psychology, immunology, and mental health. Analyze the viewpoints of scholars in those sectors:

Immunologists Laurence J. Kirmayer and James W. Pennebaker, as well as health psychologist Roger J. Booth, have investigated social-cultural difficulties in the immune system via the lens of cultural anthropology. Studies by psychologists and health psychologists like James W. Pennebaker, Roger J. Booth, and Kathryn P. Davison on the topic of cultural immunity related to language issues will demonstrate how cultural life in the immune system acts as a bridge to important issues in society.

James W. Pennebaker, using data from three distinct ethnic groups, comes at the same result. They contend that a country's language culture is its core, and that when a foreign language culture penetrates a country's language, the nation's cultural immunity must start to function.

Laurie J. Price and James M. Wilce Jr. contend that there should be a balance between the advantages of ethnic culture. It has been confirmed by Laurie J. Price and James M. Wilce that cultural values can differ among people worldwide. By doing this, they remembered that cultural immunity is created by metaphors, and that cultural metaphors respond when social illnesses take over culture. It was believed that the metaphor resided in our heads.⁰¹ He explains that his own ethnic culture was either infused into a drink or he responded to it, developing immunity.

Margot Lyon researched the connections between social cognitive processes and gave special attention to the symbolic analysis. It resulted in a social and cultural anthropological feature on the one hand⁰². Academics like Mark V. Flinn, Seamus A. Decker, and Thomas W. Mc Dade investigated psychological immunity in addition to providing an anthropological explanation of cultural immunity. Their study describes how psychological stress in childhood lowers immune responses to culture, how people respond to culture and stress, and how stress and immune function traits manifest in the lives and experiences of young people. Culture and its various species are amazing social phenomena that humans have evolved over thousands of years. O. Schpengler, a German cultural scientist, developed the first widely accepted definition of culture in history.

The theory put forth by France Boas holds that in O. Schengler's world, there is only diversity and each culture has its own destiny rather than a single, cohesive civilization. "Humans do not believe that there is only one big culture with many levels of development, but rather that each culture becomes meaningful and understandable in its own environment," declared eminent American scholar and ethnicist Franz Boas, who developed cultural studies. He continued by suggesting that rather than having a single culture with multiple facets, humanity has distinct cultures that exist and have historically existed." Another theoretical concept of "cultural relativism," or cultural relativism, has been further suppressed by his belief that culture is the distinctive historical effort of a specific set of people.

"Culture is an organism that, like any form of biology, interacts with, moves, and interacts with the balance of traditional innovation," according to cultural scientist B. "The core of national culture is the Mongolian migratory culture, which with its own attributes protects its cultural legacy."⁰³ The phrase "culture of the nation" was defined by cultural historian and philosopher T. Dorjdava as "a complex social structure, political organization, land, economy, and language." A unique cultural sector is a part of national culture in addition to conventional and customary professional cultures⁰⁴.

"In addition to what is cultural, the psychological patterns of the activities that he has created and the structure and creative activities that he has created are key factors," he told me. As a result, cultural

items should grow into human capacities in a relatively short amount of time using non-generational means." We were faced with an urgent necessity to investigate the ability of national and national cultures to exist independently while retaining their distinct cultural identities. It is articulated through the concept of "cultural immunity." Given the broad notion of culture and the definition of the world's cultural and cultural immunity, as well as our Mongolian scholars, culture is unquestionably a great asset of that nation and a branch that will contribute to the global cultural legacy. While retaining its individual styles, any nation's cultural legacy is accompanied by successful global cultural achievements and is not influenced by cultural influences Remaining is a national security concern for that country, because it represents the ideals of all Mongolians. In this regard, the concept of cultural immunity in that country will be a key concern for scholars. /

In Russian, "Cultural immunity" means "культурный иммунитет" and in Mongolian "immunity" has those meanings:

Immunity is defined as "a complex action of fluids designed to maintain the body's internal homeostasis against foreign information.

Immunity- "Resistance to physical illness: developing immunity (protection against infectious diseases).

Immunity-immunity- "Physical resistance and immunity; the ability to maintain its completeness and biological identity against the actions of the force of destructive organisms: immune deficiencies (infectious viral diseases that destroy the body's immune system; AIDS)"

As modernity accelerates, the world's cultural policy is being renewed in response to cultural change. Nations with distinct traditions have bonded, and components of different civilizations continue to learn from one another. The world's political borders have given way to new cultural, ethnic, religious, and civil frontiers. It describes processes such as cultural acoustics, associations, and diffusions.

In other words, processes like acculturation, assimilation, and dissemination have evolved into a conditional element in cultural immunity. Cultural interaction is a key notion that influences cultural immunity.

External impacts in the national cultural context are referred to as cultural interactions. There are three fundamental types of cultural contact that are founded in humanity's variegated history. Among them:

- Cultural copying.
- Cultural interchange.
- Culture is waiting.

Cultural immunity responds to the emergence of these cultural connections. Among them: - Avoid communication.

- Dissatisfied with the discourse.
- Adjusting to the connection.
- Accepting the transaction

It is only natural that the nation's current immune system can be identified in social and cultural life, particularly in intangible cultural resources. So, organisms are "cultural"

The immune system can be addressed in the same way that the physical health immune system is.

For the first time, F. Bennett summarized the role of the immune system in the survival of any body, measuring its significance and defining the idea of immunity-control. From a physiological and physical perspective, immunity is the ability to resist infections of various bacteria, riches, and viruses, and the immune system protects our bodies.

As organisms, biological immunity and cultural immunity are thought to be among the most common features. In other words, it is necessary to immunize culture. Culture must be protected by immunization or protection from external bad impacts, as well as the reduction of negative influences. Other organisms face similar requirements. The following information in its entirety summarizes as follows: "the ability to resist, avoid, adapt, and accept negative forms of foreign culture that are contrary to the values of a particular country, nation, or ethnic culture—the ability to provide a repetitive framework of national culture." It is natural to measure Mongolian culture's immunity using specific criteria and traits. We use this as a measure of cultural immunity. It is based on worth and value. The researchers believe that in order for a culture to thrive, it must be able to absorb and integrate values, implying that cultural beliefs and values are evolving to some extent. Value is more than just a cultural shift; it is also the foundation for civilization, cultural origin, progress, and survival. Assuming that a shift in cultural values begins to affect cultural immunity responses, it will be necessary to clarify the concept of value and value as discussed above. According to the researchers' concept, the value will include a broad spectrum of societal sectors. Lawrence J. Kirmaer's research identified several different

physical ideas in anthropology.

- "A body that is not dependent on the sign environment. It is biology, physiology, and a large physiological body of social conditions, known as "the physiological body"
- A body built around sensitivity, sensitivity, and emotion. This is referred to as "the phenomenological body" inside the psychological framework. A symbol of power and values, a material, political, and economic reality, or "the body politic" The government's policies have been reinforced at times, and there has been a constant process of living organisms that have been weakened and strengthened. This dynamic character developed and altered Mongolian culture, which occasionally resulted in devastation and downfall. In today's Mongolian society, it is critical to study the situation in Mongolia and to assess what we have lost. Mongolia's national security concept asserts that "preserving and preserving our history, language, culture, heritage, and customs is the foundation and essential ingrangement of Mongolia's existence." The operational concept for preserving national security is "the upholding of patriotic nationalism." This Proud of each Mongolian citizen's national values, patriotic nationalism, the country, and the future well-being of our country and nationality will serve as the foundation for national security policies and operations.

Cultural policies include "creating, acquiring, possessing, preserving, and safeguarding cultural values, promoting traditional cultures to the world, improving cultural status and inclusion in national development, increasing the participation of citizens, families, and organizations in cultural activities, and humane Mongolians at an early age; intellectual, cultural is being applied with the goal of creating a citizen who respects his traditions.

III. Problems and Challenges

Restoring national cultural immunity and correctly responding to different cultural variants is a responsibility shared by all Mongolian citizens. This is a Mongolian citizen under Mongolian Cultural Law:

- "To acquire acquainted with the values of national and global culture, participate in cultural activities, and benefit from them;
- "Developing a mother tongue, literacy, culture, history, and cultural traditions;" and they have the right to.
- Protecting historical and cultural traditions; - Studying and inheriting native languages; - Promoting family culture and upbringing traditions, learning and recording genealogies; - Protecting cultural values from attacks and legally teaching them (24th slide).
- Revise culture and family law to promote national cultural immunity.
- Review policy and legal reforms to establish a conducive environment for family formation in Mongolia.
- Follow-up and extensive research to support the immunity of Mongolian culture in all aspects.

Some measures will be implemented on Mongolian soil:

- Encourage national pride through flags and government stamps. • Incorporate traditional games into family activities and education
- Implementing first-line immunity from video information or developing Mongolian content; /Create content for a proud selected history event, create high-level clips of songs based on TV content and historical issues.
- Create a home library with Mongolia's finest literary library.
- Improve school foundation and understanding. Only practical combination.
- Implementing national cultural immunity for Mongolia based on thorough research, which includes aligning national content with Mongolian history, culture, and traditions;
- Promoting physical, sports, and general health systems;
- Creating national arts, music, and pictures;
- Encouraging self-defense through Mongolian-friendly arts;

IV. Conclusions

National cultural immunity and civil security are crucial concerns for the safety of every country in the world. A small nation like ours with limited social and economic development, a large geographical area and a sparse population, independence, sovereignty, and the very fact of being a nation are all significant national security concerns.

Establishing, forming, and safeguarding the OLYMS is essential to tackling the problem of protecting cultural species and maintaining our unique national culture in the context of the revolution.
National Cultural Immunity - Confirmation of National Presence - Perfect Coordination of Tradition and Innovation

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