

CULTURE AND THE PROBLEM OF ITS DEVELOPMENT

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ABSTRACT: This article presents broad analytical concepts on the problem of succession in the formation of culture. Also, the article contains the scientific proposal and practical recommendations formulated by the author.

KEYWORDS: Succession category, value, national identity, spirituality, ideology, culture.

INTRODUCTION

The problem of culture, its dynamics, the laws of the cultural-historical process have appeared in the framework of philosophical considerations for at least the last three centuries. Certain ways of interpreting these problems have been developed, which have the character of paradigms that reflect stable trends of social thinking. Among them, different philosophical interpretations of culture were distinguished.

This article substantiates the position that a new paradigm - the culture of world integration or the culture of peace - is being formed due to the development of communication tools and the globalization of various spheres of human activity in modern conditions.

Different methods of philosophical interpretation of culture are heuristic rather than normative. All mentioned interpretations of culture, distinguishing some important features in it, complement each other, create a generalized image of culture. If we look at the history of self-awareness of culture, which is manifested in ways of understanding cultural life, the objective characteristics of culture and its meanings will be revealed.

An important form of cultural self-awareness is the typology of cultures that performs an epistemological function, creates models of culture, its ideal types (M. Weber). The need for typology in socio-philosophical research is unquestionable in understanding the methodological limitations of any classification. Methods of "ideal writing" have been developed based on various criteria. The article provides general information about the main typologies of cultures.

Later, it is emphasized that attempts to study the essence and types of culture in the works led to the emergence of concepts of cultural-historical development. Philosophical self-awareness of the new era was necessary to understand the increasingly important dynamics of the cultural-historical process, to determine its mechanisms, foundations and meaning.

The idea of world history goes back to Christian teleologism, the idea of a divine will guiding humanity. The Christian scheme of history served as the source of the theory of linear development, one of the leading paradigms for understanding the cultural-historical process,

which was widely influenced by the social philosophy of the Enlightenment. The concept of cultural development and the logical foundations of its consistent development found an abstract and theoretical expression in German classical philosophy. Hegel analyzed the dialectic of cultural-historical development, used the image of a spiral as an explanatory model, and formulated the law of the negation of the negation. Progressive development, according to Hegel, "is the striving for more perfection than the perfect, and the former should not be considered in the abstract only as imperfect, but as a small thing containing at the same time its opposite. must see. It is called as perfect as an embryo. This contradiction is the basis of both continuity and divergence of cultural development, which is realized through negation. "...Each act of dialectical negation not only breaks the chain of existence, but also continues it, moves it from one state to another, and so on."

A deep understanding of the topic of cultural development led Hegel to the need to determine its foundations, its inner meaning. Everything is relative, everything that once appeared, no matter how perfect, must give way to something else because of its inherent contradictions. Cultural cycles replace each other, but they are connected by the unity of universal content. Continuity of cultural development is ensured by the reproduction of "... eternal man in the most versatile sense and infinite changes."

Despite the difference in initial ideological relations, content contexts (enlightenment, German classical philosophy, evolutionism, structural-functional orientation, etc.) - all these social concepts form the semantic horizon of the linear development paradigm. Culture, based on the general basis of the existence of world culture, subject to the universal laws of progressive development.

An alternative to a progressive understanding of culture is J.J. In Rousseau's concept, it is an apology from the past. Criticism of the present, reality prompts Rousseau not to aspire to the future, but to idealize the original state of nature, at that time "there was neither education nor progress". The romantic theory of culture, in search of "lost time", mainly absorbed Russoism and its various variants.

The relativistic paradigm of understanding the cultural-historical process arises from the recognition of the existence of independent, closed cultures and the rejection of the idea of a progressive world history. Relativism leads to skepticism about universal values and skepticism about the meaning and significance of history. However, the problem of the meaning of cultural-historical development became the focus of social philosophy, starting with Rousseau, who motivated it by denying all its value. And this is not accidental, because the scientific explanation of cultural development raises the question of its meaning, regardless of whether this explanation is carried out within the paradigm of linear development or cultural relativism. It is impossible not to agree with E. Troelkh's idea that "cultural and historical development is characterized by a living organic combination and "instinctive continuity of meaning, all-permeating and creative thought." The past and the present can be creatively connected at every moment." Individual cultures have meaning only when there is a sense of wholeness, a meaningful unity in human development. Thus, the concept of general continuous development appears, culture goes to the

whole through all formations. The present and the future arise from the semantic unity of humanity based on eternal values.

The idea of duty covers the selection and synthesis of cultural values, therefore, according to E. Troelx, the philosophy of history becomes ethics. Belief in the eternal values of culture, the goals of the soul that make up the meaning of life is the basis of the philosophy of history. In this case, the main problem is the relationship between existence and duty, real state and value. In this regard, V. A. Titov rightly believes that the logic of history "is related to the moral aspirations of humanity and is able to foresee the trends of moral development of society."

The question of the meaning of cultural development is again related to the question of acquiring the scale of cultural values. This dimension is formed from the past, based on the present, and strives for the future. In stable times, there is continuity of cultural meaning, while in catastrophic times, a new cultural idea is born. In the second case, they look for a new meaning, either to the heritage of the past, or to the eternal ideals of the mind, or to new concepts. Scale comes from "a state of floating between past, present, and future meanings." Unlike Rickert, who was motivated by the idea of the a priori nature of rationalist values that cannot be derived from history, Troelch believed that scale is born in history. It is immanent to it, it measures culture according to its specific meanings revealed from the heritage of different cultures. The real cultural scale is always formed in the relationship between the past and the future, and leads to the formation of an infinite future. This idea of E. Troelx seems to be effective for the analysis of the modern cultural process.

A historical review of different approaches to the problem of cultural development shows that all of them are faced with the need to determine the general meaning of history, the foundations of its development.

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