

DEVELOPMENT OF WORLDVIEW ON CULTURE

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Abstract: The word "culture" originates from the Arabic word "madina" (city, town). The Arabs divided people's lifestyles into two categories: one called the desert or nomadic lifestyle, and the other the cultured lifestyle. They considered Bedouinism to belong to nomadic peoples living in the steppes and deserts, while culture was attributed to settled peoples living in cities.

Keywords: Culture is a broad and complex concept that encompasses the sum of achievements in the social and spiritual life of society, the level of progress peoples have attained in different periods, and qualities such as literacy, education, manners, respect, and intellectualism.

Introduction.

The word "culture" originates from the Arabic word "madina" (city, town). The Arabs divided people's lifestyles into two categories: one called the desert or nomadic lifestyle, and the other the cultured lifestyle. They considered Bedouinism to belong to nomadic peoples living in the steppes and deserts, while culture was attributed to settled peoples living in cities¹.

Culture is a broad and complex concept that encompasses the sum of achievements in the social and spiritual life of society, the level of progress peoples have attained in different periods, and qualities such as literacy, education, manners, respect, and intellectualism. Most people understand culture as art and literature; some see it as the level of knowledge; others interpret it as morality. All of these are important aspects of culture. However, the concept of culture actually encompasses a much broader scope. Historical, philosophical, sociological, ethnographic, and other sciences examine culture from various perspectives and theories. The multifaceted nature of the concept of culture can be attributed to the complexity of the historical development of human society. The different interpretations of the concept of culture depend on the worldview of the researcher. However, even scholars holding a single worldview often interpret the concept of culture differently. In such cases, a difference in the approach to the problem is noticeable. Due to these differences, attempts to give a comprehensive, meaningful definition of culture have not ceased to this day. French scholar A. Moles stated that more than 250 definitions of culture were created in the 1960s². The central concept that unites all these different definitions is the word "culture." If we examine the etymology of the Latin word "cultura," it means cultivation. The word "culture" appeared two thousand years ago and was initially used as an agricultural term meaning "tilling the land." The famous Roman orator Cicero, who lived in the 1st century BC, in his work "Tusculan Disputations" uses this word in a figurative sense, meaning the cultivation and improvement of the human mind (soul). In his opinion, "just as uncultivated land does not yield good harvests, so it is with the soul. The cultivation of the soul is also philosophy:

¹А.Иброхимов, Х.Султанов, Н.Жураев. Ватан туйғуси. Ташкент – «Ўзбекистон», 1996. Мадания 114-115 б

²Абдувохид Очилдиев «Маданият фалсафаси». Ташкент- «Мухаррир нашриёти». 9-б

it overcomes spiritual flaws, prepares it for sowing, and cultivates fruitful seeds." For Cicero, culture is not limited to the development of knowledge, science, and art³.

For the renowned orator, culture is a distinct field of life, reflecting the sharp and organic unity of the spiritual world of man and the interests of the country. Thus, the word "culture," from the very beginning of its existence, is associated with human activity, its transformation and cultivation of people close to a person, and then of oneself. Based on the initial meaning of this word, many researchers interpret culture as everything created, cultivated, and used by humans. During the Middle Ages, attempts were made to reinterpret the fundamental principles underlying culture. The main value of medieval culture is considered to be the divine. Culture, transforming into a unified system, serves to demonstrate the greatness, absoluteness, infinity, justice, and oneness of God, the sole creator of the entire universe. The Renaissance opened a new stage in the understanding of culture. It changed a person's attitude towards themselves; they began to realize freedom, morality, and their limitless possibilities. People became confident in their own strength, realizing that with the help of art, skill, and knowledge, they could achieve many successes. The Renaissance gave the world a line of great individuals who were comprehensively mature, educated, and creative. These include Leonardo da Vinci, Michelangelo, and others. During this period, the idea of culture transformed into a humanistic dimension. The center of culture came to be perceived as the value of a person, their beauty, creative power, and beliefs; it was seen as a person's self-transformation, upbringing, and improvement. In the 17th - 18th centuries, human reason was put forward as the central issue of public life. "Knowledge is power," says F. Bacon, while R. Descartes (1596-1650) proclaims: "I think, therefore I am." Enlightenment thinkers recognized that wisdom is a product of human experience, and therefore wisdom must adapt to nature, obey natural laws, and act based on them; only then can a person be happy. According to the French philosopher Helvétius (1715-1771), "the cause of human tragedy and hunger lies in ignorance. Only the shores of knowledge can overcome this misfortune. In the realm of thought, hidden and continuous revolutions occur, and over time, ignorance reveals itself."⁴

Based on these ideas, the "Model of Culture" was formed. F. Voltaire (1694-1778), J. J. Rousseau (1712-1778), and others linked the historical process of culture to the development of human intellect. The culture of a nation and its people is measured by the orderliness and intelligence of the public sphere, the political organization, and by the achievements in art and science. Thus, the goal of culture is to make people happy, to ensure their life in harmony with those close to them.

The famous German philosopher I. Kant (1724-1804) addressed the problem of critical moral reasoning to save society from social ills in the realm of culture. Kant believes that culture is a force given to man by God to elevate him from "animal" feelings to the level of high morality, a calling to goodness, and an ability to obey inner commands. He demands that "people should treat others as ends in themselves, not merely as means to an end"⁵.

³ Цицерон. Избранное сочинение. М., 1975, 252 ст

⁴ Гельвеций К. «О человеке, его умственных способностях и его воспитании». М., 1938 стр

⁵ И.Кант. Сочинения. М.,1965. Т.4. часть 1, стр 270

I. Kant calls the fundamental law of ethics the "categorical imperative." Thus, Kant, declaring man the highest cultural value, considers the humiliation of any person, the violation of their dignity, and their oppression for political, ideological, economic, or other purposes to be characteristics alien to humanity - a lack of culture.

The renowned German thinker Friedrich Schiller (1759-1805) developed and advanced his concept of aesthetic education in his views on culture. In his opinion, beauty alone is a necessary condition for the formation of the individual. Beauty paves the way for goodness, justice, and freedom, ensuring harmony. Thus, Schiller considers human aesthetic activity as the fundamental value of culture⁶.

In the philosophy of F. Hegel (1770-1831), reason is regarded as a force that forms the fundamental basis of the historical process. Hegel demonstrates the infinity of human reason, stating that the shores of reason can not only comprehend the world but also change it. He shows that reason can bind the external world to its goals with such force that it can ensure dominance over the entire world.

One of the main representatives of German classical philosophy, Georg Wilhelm Friedrich Hegel (1770-1831), asserted that the formation of an individual in the process of culture is realized through the shores of its self-cultivation⁷. This "cultivation" of the shores of culture signifies the development of the individual and the realization of social forces. Even in everyday consciousness, culture is associated with the development of the individual. For this reason, "developed person" and "cultured person" are often used as synonyms. Indeed, from the very first days of a person's conscious life, the formation of their personal qualities is connected with their assimilation of a certain cultural system. Since ancient times, culture has been associated with Cicero's "cultura animi" - "cultivation of the soul." In this regard, one can agree with the famous Georgian philosopher, scientist, and culturologist N. E. Chavchavadze. In his opinion, "the goal of the philosophy of culture is to understand the meaning, significance, and value of culture for the formation of man⁸."

The renowned scholar N. Ya. Danilevsky (1822-1885) wrote in his book "Russia and Europe": "Like living organisms, cultural-historical types are in constant struggle with each other and the external environment. Since there is no system of generalizing common values between them, any cultural type cannot merge with another culture and continue its further development, just as a birch tree cannot grow in the African savanna. The beginning of a civilization of one cultural-historical type cannot influence the peoples of other types⁹." According to Danilevsky, the theory of culture has its own shortcomings. Firstly, he attempted to explain historical development based on biological principles. Secondly, he attempts to disparage universal human culture, rejecting the view of it as the basis for the development of universal human values in different cultural types. At the center of F. Nietzsche's (1844-1900) cognitive concept of culture lies the question

⁶ Гегель Г. Энциклопедия философских наук. 3-том. Философия духа. М., 1977, 65- стр

⁷ Гегель Г. Соч. Т. VII. М-Л. 1935, с.216

⁸ Чавчавадзе Н.З. Внешние и внутренние факторы развития культуры // Культура и общественное развитие. Тбилиси, 1979. 23-б

⁹ Данилевский.Н.Я «Россия и Европа», М., 1991. 91 стр

of life and the will that forms its foundation. He says that the character of will or freedom can be determined through art. Nietzsche divides art into two types: Apollonian and Dionysian. Apollonian art is characterized by rationalism and criticism, while Dionysian art is creative, sensitive, and irrational. Dionysus's submission to Apollo gives rise to tragedy. Tragedy is not just a form of art, but a unique human condition that enabled the ancient Greeks to achieve great success. Modern art shows that it is necessary to restore tragic myth to strengthen creative energy¹⁰.

In Nietzsche's opinion, it is also necessary to change one's attitude towards close people. Nature, in his view, is not an object or means of satisfying human needs, but rather the sole creative power of man, the source of vital energy. He says that it is the power of the will to dominate. F. Nietzsche's views on European culture and civilization are also noteworthy. According to him, the concept of culture is not the same as the concept of civilization. Culture is a multifaceted and comprehensive concept. It is the realization and flourishing of all the spiritual and moral potential of culture, the birth and rise of other powerful individuals. Their abilities and talents become even more distinct in the era of culture.

Civilization, as the highest stage of cultural development, represents the extinction of the creative power of individuals and the majority of society, with machines and technology taking their place. The mechanization and automation of many spheres of cultural life, according to F. Nietzsche, leads to a decline in the creative power of intellect and thinking. In the era of civilization, the main essence of human talent disappears, which includes high spiritual upliftment, a sense of complete inner solitude, the absence of anxiety about life, the future, and death, freedom from doubt, determination, strong perseverance, the ability to control oneself, and deserving the power of inner ease.

The qualities mentioned above gradually diminish as a person becomes increasingly attached to the cultural riches of life, and as difficulties are easily overcome, the strength of perseverance fades. In the era of civilization, a person transforms into a small creature, in which the sense of resilience in striving for dominance changes. However, civilization slowly leads to its own catastrophe because it loses the potential for creative power, becoming separated from living nature and the world through its own materiality. The interpretation of the concept of culture varies depending on the researcher's worldview position. However, even scholars sharing a single worldview often interpret the concept of culture differently. In such cases, a difference in approach to the issue becomes apparent. Due to these differences, attempts to provide a comprehensive, meaningful description of the commonality of culture have not ceased to this day.

¹⁰ Галеви Д. «Жизнь Фредриха Ницше». Рига. 1991 85 стр