

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 02 Volume: 94

Published: 04.02.2021 <http://T-Science.org>

QR – Issue



QR – Article



Mamura Gulyamovna Burkhanova
Navoi State Pedagogical Institute
Researcher

SOCIO-PHILOSOPHICAL LOOK OF A CULTURAL MAN

Abstract: In this article, the socio-philosophical image of a cultured person. This is due to the fact that various types of culture are considered by many sciences - the socio-philosophical image of a cultured person. This word is of Latin origin and its exact translation means the way of cultivating the land, its cultivation.

Key words: appearance, culture, man, philosophy.

Language: English

Citation: Burkhanova, M. G. (2021). Socio-philosophical look of a cultural man. *ISJ Theoretical & Applied Science*, 02 (94), 19-23.

Soi: <http://s-o-i.org/1.1/TAS-02-94-6> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.02.94.6>

Scopus ASCC: 3300.

Introduction

The development of culture is one of the most stable trends in the modern social process. The crisis state of culture is a complex socio-historical phenomenon that finds a peculiar and contradictory reflection in the minds of thinkers, scientists, ideologists. Although it is customary to speak of it in literature not only as a fact, but also as something almost visually perceived, it is not something in all respects "obvious", directly observable. Therefore, the endless variety of points of view on the situation and prospects for the development of modern culture, the difference of ideas and concepts, no matter how pessimistic they may be, do not at all express the general logic of the development of a "single" idea of the crisis. This situation prompts thought, gives rise to the need to understand the reasons that gave rise to the current reality. In addition, these reasons are rooted in the culture of man, in the man himself, who creates the world around him "in his own image and likeness." Thus, in order to understand the true reasons that gave rise to the contradictory situation of our era, it is necessary to answer the question: what are the worldview foundations that determine the content of human culture. This question becomes one of the central questions of social philosophy.

In addition, in the domestic philosophy of the Soviet and post-Soviet periods, preference in the study of the phenomenon of culture was given to the sociological approach, which, of course, was due to the Marxist-Leninist ideology and research

methodology, when culture was considered a secondary phenomenon that grew on the basis of socio-economic relations. At the same time, human culture was rigidly determined by the culture of humanity or any of its communities.

This, in turn, actualized the active aspect of culture, in the mainstream of which Russian philosophy has achieved significant success.

At the same time, this was also its limitation, which manifested itself in the "scanning" of only the surface layer, both of the entire culture and the culture of a particular individual. Moreover, this approach does not allow us to approach its systemic understanding.

The modern understanding of culture tends to be hierarchical, in which spiritual priorities become fundamental, but this is also not enough, which gives a systemic study of human culture, because at the same time the understanding of the fundamental foundations of culture and its way of existence and development remains in the shadows.

It is from this limitation of existing approaches to the study of human culture that an urgent need arises to address the study of its fundamental axiological foundations.

The main problem of the study is to identify the ideological foundations and fundamental values of human culture.

The hypothesis for solving the posed problem was the assumption that human culture is a system of his fundamental values that determine one way or

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

another way to solve the problem of the duration (eternity) of his existence, which in turn determines the process of his own self-creation.

During the modern era, classical Western philosophy continued to develop the study of human culture. However, these studies were largely abstract, generalized. The reason for this must be sought, first, in the methodological setting of the philosophy of the given time, which determines the general as primary in relation to the individual, individual. An example of this is the replacement by R. Descartes of the concept of "soul" by the general concept of "consciousness", "psyche".

Analyzing the evolution of the views of Soviet philosophers on the problem of the specifics and essence of human culture, it must be said that this evolution of views gradually overcame the limitations of Marxist methodology, moving to the position of an axiological understanding of the nature of human culture. But nevertheless, the basis of Soviet philosophical thought on this problem is still the same principle of the priority of the general over the individual. This flaw in our philosophy of culture has not yet been completely overcome, probably because the philosophical theory of values only asserts its stability in public consciousness.

Revealing the system of values that determines the existence of a person and the forms of his activity, the author relies on the works of many authors.

In our dynamically developing world, the need to identify the internal values of culture, which increasingly determine the essence of not only social life, but also the life of the individual himself, has grown significantly.

Today in culturology, rational forms of knowledge (scientific) and unscientific, religious, mystical, mythological forms are sharply opposed. They are recognized as existing facts of culture, but are not considered as methodological ways of knowing reality. This approach, in our opinion, is clearly outdated, hampering the development of both cultural and philosophical thought. A careful analysis of cultural monuments dating back to the Old Testament, the Avesta, the Vedas makes it possible to understand that only on the basis of the synthesis of the main forms of world development can one comprehend the content of the fundamental roots of human culture.

In general, it should be noted that in modern philosophical literature there is a certain discreteness in understanding the very culture of a person as a system of his self-determination and orientation in the surrounding world. The content of this system, as a rule, is considered through the specifics of its main forms of world development: mythology, religion, art and philosophy. The question that reveals the spectrum of modern studies of human culture is determined by the search for its fundamental

foundations, which determines the object and subject of research.

The object of the research is the phenomenon of human culture, built into the system of social culture of society. The subject of research is the worldview and axiological foundations of human culture, the main forms of its existence.

The purpose of the research is to develop a systemic concept of human culture. The socio-philosophical approach to the problem involves the disclosure of the essence of individual culture as a form of spiritual self-reproduction of the subject of social creativity. In this regard, the worldview and axiological aspects of the individual culture of a person at the stage of its formation and development are considered.

To achieve this goal, the following research objectives are formulated in the work:

- to develop a model to reveal the internal structure of human culture;
- to identify the ideological basis of human culture, which we consider as a kind of substantial matrix;
- to determine the fundamental basis of human culture, reproducing the entire spectrum of his existential and historical problems;
- to analyze the main forms of existence of human culture and their value system;
- to determine the individual way of being of human culture;
- show that the meaning of life is a fundamental value of human culture;
- to determine the meaning of life values of the process of self-creation as a type of human culture.

The methodological basis of the study was a multilevel dialectic, i.e. dialectical study of the diversity of approaches to the phenomenon of culture. Such an approach to the study of culture requires a search for a common basis for different methodologies used in different areas of cultural reality. Comparison of different methodologies often condemns the researcher to methodological fragmentation and mosaicism of the constructions themselves. At the same time, a universal methodology common to the entire work may not turn out to be, for the specific methodology of any traditional philosophical direction tends to be closed on the study of its specific subject with its specific foundations, which, from the point of view of this philosophy, turn out to be the final foundations of being. When studying culture, we are forced to reckon with the reality of its multifaceted existence, and therefore, to combine various methods of its research.

In addition, the analysis of religious, mythological, and also mystical literature cannot be absolutely denounced in scientific terminology. So, for example, mythology, which possesses its poetic logic and specific rationality, hardly lends itself to the analytical method of dividing it into conceptual-

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHLI (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

logical structures, since this method violates the coherence of the semantic hierarchy of myth and its inherent "holography". Therefore, we are forced to resort to the descriptive and explicative method, or to use metaphorization, due to which obsolete fundamental meanings are "blurred" and new worldview guidelines with stable semantic foundations emerge. Moreover, it has been established that there are no sharp and unambiguous boundaries between science and non-scientific forms of spiritual activity.

The use of the reflexive-phenomenological research method allows us to single out the ideal-objective characteristics of a person's culture in the system of its ideals, priorities, models that make up the content of the spiritual component of culture.

Considering human culture as a system of social and cultural communication, we tried to apply a hermeneutic method that allows us to interpret a complex sociocultural phenomenon not in an abstract-abstract, but in a concrete-historical form. The use of this method makes it possible, in our opinion, to reveal the compatibility, immanence, or, conversely, the incompatibility of the components of the phenomenon under study.

Scientific novelty of research and provisions for defense This work is an attempt to give a holistic socio-philosophical analysis of the phenomenon of human culture. In this regard, the dissertation candidate makes the following provisions for defense.

1. The meaning of the life triad "Heaven - Man - Earth" constitutes the ideological basis of the constituted phenomenon of culture as a whole. The analysis of historical cultural monuments shows that their fundamental, ideological basis is the solution to the problem of human relationship with the outside world. The solution to this problem always presupposes a person's going beyond the biological, natural principle into the area of spiritual development, in its direction towards the highest values of human existence. Therefore, the analysed triad is considered as a kind of substantial matrix of human culture, which determines its meaning, life orientation.

2. To substantiate that the meaning of a person's life contradiction, expressed through the dichotomy "life-death", which is comprehended by him through the conceptual unity of mythology, religion, art and philosophy forms a kind of monad of individual culture, which generates the whole spectrum of existential and historical problems of human existence and their specific solutions.

3. Considering spirituality as a way of existence of human culture, we propose to consider the contradiction of "spirituality and non-spirituality" as the leading contradiction of its development. This contradiction determines the direction of development of a person's culture, his orientation, his desire to comprehend certain values of our being. The isolation

of this contradiction is necessary therefore that the matrix of culture we have designated defines spirituality as an attributive property of culture itself, which does not have to be spiritual (in the traditional sense of the word).

4. Based on identifying three types of activity: practical, spiritual-practical and communication - the author proposes to distinguish three forms of the existence of an individual culture, each of which is determined by the corresponding system of values. The unity of these forms of existence of culture allows us to comprehend its completeness and integrity, to determine the direction, priorities and dynamics of development. The author expressed the essence of this provision.

5. The dissertation substantiates that the fundamental, integral value of human culture is the meaning of life. The meaning of life directly expresses one or another decision by a person of his existential striving for the infinity of his being. In addition, the meaning of life determines the content and way of solving a person's historical problems at each stage of his individual development, thereby determining the process of his own self-creation.

Theoretical and practical significance of the research. The article reveals the general laws of the formation and development of human culture, emphasizes their worldview and axiological foundations, because of which a person solves his existential and historical problems, the unity of which determines the meaning of his individual and social life. These studies help to overcome difficulties in understanding a person, the process of his development and relationship with the world of nature and society, clarify the conceptual apparatus of scientific research of the phenomena of human spiritual life, reveal his system of values.

A number of specific aspects of the research have direct access to the field of practical education of a person capable of explaining many forms of his direct behaviour, the practice of his creative relations with the outside world. This applies, in particular, to the understanding of the foundations of human activity, which contribute to the formation of a new humanistic attitude towards oneself and the surrounding world, the formation of dialogue relations between the world and man.

Testing and implementation of research results

The article was discussed at a theoretical seminar and at a meeting of the Department of Philosophy of the Navoi State Pedagogical Institute.

The main provisions of the article were reflected in five theses, in the speeches of the author at the scientific conference Materials of the Republican Interdisciplinary Conference on the topic: "Scientific and practical research in Uzbekistan".

The integrity of a person as the basis of his culture, the very concept of "culture" entered into philosophical use in the 18th century, ceasing to be a

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHII (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.997	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

word in everyday speech because there was a need for an integrative definition of what and how a person does and how it is reflected on him. This does not prevent us from talking about different concrete manifestations of culture: about moral, physical, about the culture of production and management, about the culture of spiritual and material. But behind all these manifestations there is something that unites them and gives them a human appearance. It is worth considering, however, that initially the concept of culture contains the meaning not of opposing nature, but of ennobling it, which is the first source of defining the content of the concept of "culture".

The second source of the concept of "culture" is the inner mystery and intimacy of the cult, which is fixed in the archetypes of the collective unconscious and passed down from generation to generation. This transmission is carried out not only in universally significant images of myths, legends, morals and customs, but also in the so-called epigenetic, fixed through the change of hundreds and thousands of generations, the unique characteristics of individual representatives of the human race, which significantly exceed the average capabilities of a person. Here we mean those rare manifestations of human abilities, which we call the divine gift of a genius mind, artistic taste, ear for music, natural kindness and strength. Geniuses, like the greatest villains, are a gift from nature; society only develops these abilities or neutralizes them. Therefore, the development and transfer of cultural achievements to new generations as the highest levels of ennobling of various spheres and carriers of life is the task of society.

Over the past quarter of a century, many different interpretations of "culture" have been proposed in Russian literature [93, p. 12-18]. It is viewed as a system of values, a world of meanings, a way of activity, a sphere of self-reproduction of a personality, symbolic activity, real and spiritual generalization of reality, a way of development of society, its spiritual life, etc. In each of these interpretations, separate aspects of such a complex phenomenon are recorded. culture. However, these one-sided definitions often lead to very controversial conclusions when, for example, science, religion, negative aspects of social life are excluded from the sphere of culture, and the role of the social in the cultural-historical process is underestimated.

At the same time, one cannot fail to see that both the axiological and technological characteristics of culture are the definitions of both human activity and the person himself, who is the subject of social action. If we take into account the integrity and substantial certainty of a person as a social subject, then culture can be understood as a phenomenon that orients the researcher to the search for the fundamental foundations of both the person himself and his being, as well as to isolate the main properties and

relationships that determine the essential characteristics of a person and his activities.

In this regard, the figurative formula of culture, which was expressed by B. Pasternak in his answer to the question "What is a person?", Taken from the questionnaire of the magazine "Magnum": "Culture is a fruitful existence, is quite productive. This definition is sufficient. Let a person creatively change over the centuries, and cities, states, gods, art will appear by themselves, as a result, with the naturalness with which fruits ripen on a fruit tree. What is historiography? This is the inventory of the harvest, the statement of consequences, the register of life achievements. A person is real and true when he is busy with business, when he is an artisan, a peasant, or a great, unforgettably great, artist, or a scientist, creatively comprehending the truth"[35, p. 292].

Entering into diverse relationships with nature, a person acquires his cultural diversity and originality, which is transmitted to culture. Therefore, it is necessary to consider culture not as something that has become, not as the sum of human achievements, but as a kind of human existence, as a kind of integral element, opening which a person approaches God, gaining spiritual and historical potential. It is not the result itself that is important, but the path of comprehension itself.

Culture is a speculative category. Culture does not exist at all, you cannot see it, touch it. Culture appears to a person through the phenomena of art, religion, morality, education, through the tradition of the existence of both the individual and society. The noted phenomena, in turn, appear to us through the artistic image, faith, norm, the image of one's "I", scientific and "I", scientific.

The culture of an individual is not just an object of empirical and sensory statements, it requires recognition, which is not given to everyone. It requires a worthy subject for its recognition. In this sense, it practically does not differ in its manifestations from the aesthetic qualities of reality, which a person who is sufficiently prepared for this can comprehend. Thus, we have a rather strange reality, the very existence of which depends on the level of qualifications of judgments about it. For some it exists, for others it does not, and it is not yet known which of them is wrong. While affirming this, it is nevertheless necessary to emphasize that although culture is not given to everyone; its reality does not appear in the form of external necessity and does not have a compulsory character, determining its existence through the subjective design of its being.

I. Kant was probably the first to realize this circumstance. He called "judgment of taste" that way of perceiving objects, through which a person discovers only subjective content in them. But why should a person see in objects a content that is not in them and which, in essence, is somehow introduced into them? Kant explained this by circumstances of a

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

regulatory order, i.e. the need and necessity of people to streamline their attitude to objects, to coordinate human positions and actions in the objective world.

The struggle of tastes, their differentiation or coincidence, the formation of universally significant tastes - all this serves to solve this problem.

References:

1. Kutyrav, V.A. (2007). A cry about nothingness. *Questions of philosophy*, No. 2, pp. 66-79.
2. Bagdasaryan, N.G., & Silaeva, V.L. (2005). Virtual reality: an attempt at typologization. *Philosophical Sciences*, No. 6, pp. 39-58.
3. Bychkov, V.V., Bychkov, V.V., & Mankovskaya, N.B. (2006). Virtual reality in the space of aesthetic experience. *Problems of Philosophy*, No. 11, pp. 47-59.
4. Budanov, V.G. (2006). On the methodology of synergetics. *Problems of Philosophy*, No. 5, pp. 79-94.
5. Knyazeva, E.N., & Kurdyumov S.P. (2005). *Foundations of synergetics. Synergetic worldview*. SPb.: Aleteya.
6. Pronin, M.A. (2007). Virtualistics today: history, space, illustrations, perspectives. *Philosophical Sciences*, No. 8.
7. Farhodzhonova, N.F. (2016). *Problemy primeneniya innovacionnyh tehnologij v obrazovatel'nom processe na mezhdunarodnom urovne*. Innovacionnye tendencii, social'no-jekonomicheskie i pravovye problemy vzaimodejstvija v mezhdunarodnom prostranstve.
8. Farxodjonova, N. (2019). Features of modernization and integration of national culture. *Scientific Bulletin of Namangan State University*, T. 1, №. 2, pp. 167-172.
9. Farxodjonova, N. F. (2018). Modernization and globalization as historical stages of human integration. *Teorija i praktika sovremennoj nauki*, №. 3, pp. 16-19.