

Organization of Culture, Current Types of Culture

Akhmedova Mokhlaroy Mamasoli qizi

National Television and Radio Company of Uzbekistan "Mahalla" TV and Radio Channel »
State Unitary Enterprise TV Programming Service Editor of "Spiritual and educational programs"

Abstract:

This article discusses the development of cultural figures in Uzbek history, their situation in the Soviet era, as well as the attention paid to the cultural sphere in independent Uzbekistan.

Keywords: Culture, newspaper, Arabic medina, democratic enlightenment.

Culture is a set of symbolic devices and works that define human activity and the importance of that activity. Culture can be expressed in activities such as music, literature, art, architecture, theater, cinema, and lifestyle. In anthropology, the term "culture" refers to products and their production, their aesthetic meaning, and the social relations associated with these processes. In this sense, culture includes art, science, and spiritual systems.

Culture is a society, a certain level of historical development of human creative power and abilities. It is expressed in various aspects of people's lives and activities, as well as in the material and spiritual wealth they create. The term "culture" is used to describe a specific historical period (ancient culture), a particular society, ethnicity and nation (Uzbek culture), as well as specific areas of human activity or life (eg, labor culture, art culture, culture of life). In the narrow sense, the term "culture" refers only to the realm of people's spiritual life.

"Culture" is derived from the Arabic word medina (city). Arabs divide people's lives into two types: one is Bedouin or desert life; the latter being called cultural life. Bedouinism was applied to nomadic peoples living in the steppes and deserts, and civilization was applied to peoples living in urban areas and having their own way of life.

The great figures of medieval culture, Abu Ali ibn Sina, Beruni, and others, interpreted the urban way of life as a form of community maturity. According to Farabi, everyone, by nature, "strives for a high level of maturity," which can only be achieved through the city community. He noted that "a cultural society and a cultural city (or country) is one in which everyone is free in his profession, all are equal, there is no difference between people, everyone is engaged in the profession he wants or chooses. People are truly." they live freely. " Alisher Navoi noted the importance of a moral, enlightened and just society, community, as well as the conformity to the ideas of humanity as the main criterion for achieving spiritual heights.

Representatives of the democratic enlightenment movement that emerged in the second half of the 19th century saw the acquisition of knowledge as a factor in the civilization of Muqimi, Furqat, Zavqi, Ahmad Donish, Avaz Otari, Kamil Khorezmi, and others. Against medieval ignorance, they eagerly promoted science and culture among the people. For example, according to Furqat, science should be a beacon and illuminate the path to human happiness.

Representatives of the Jadid movement in Turkestan in the late 19th and early 20th centuries, Munavvarqori Abdurashidkhon oglu, Mahmudhoja Behbudi, Abdulla Avloni, Abdurauf Fitrat, Sadriddin Ayni, and others, made significant contributions to the development of culture through their enlightenment work. They published various newspapers and magazines, established publishing houses and printing houses, opened libraries, theaters, new schools, promoted our past culture and history, and encouraged the deep acquisition of secular knowledge. As a result of the spread of enlightenment, the general culture of the people continued to rise.

In Europe, "culture" was originally understood to mean the purposeful influence of man on nature, as well as the education of man (from the Latin *cultura* - cultivation, care; from the Russian word "kultura"). Culture involves not only developing the ability to follow existing norms and traditions, but also encouraging the desire to follow them. Such a two-pronged approach to culture is specific to any society (e.g., Ancient. Jen in China, dharma in India). The Hellenes saw their main difference from the "uncivilized" barbarians as "paydei," or "educated." In the last days of ancient Rome, the concept of "culture" was also enriched with the content of social life that reflects the urban way of life, and became widespread in the Middle Ages. This notion is close to the notion of civilization that emerged later.

In Europe, a "critique" of culture and civilization emerged during the Enlightenment (J.J. Russo). At the same time, the corruption and moral degradation of "civilized" nations was countered by the simplicity and purity of the morals of peoples in the patriarchal stage of development. German philosophers sought a way out of this conflict in the realm of the "spirit," in the realm of moral (I. Kant), aesthetic (F. Schiller, Romantics) or philosophical (G. Hegel) consciousness. They saw these areas of consciousness as real M. and factors in human development. From the late 19th century onwards, the view of "local civilization" (O. Spengler) emerged. This idea saw civilization as the last stage in the development of a particular society.

In the development of science and technology, many sociologists and cultural scientists have argued that it is impossible to consistently implement M.'s unique idea. This is reflected in theories of polycentrism, the long-standing opposition of the West and the East, and the denial of other general laws of social development.

Contrary to the scientific and historical conception of culture, Marxist theory advanced the rules of M.'s class character in antagonistic societies, based on the rules of socio-economic formations and the relationship between the productive forces and production. The Leninist view that there are two cultures in each national culture in antagonistic formations contrasted the elements of "progressive democracy" and "socialism" with the culture of "dominant exploitation." Based on this principle, the "cultural revolution" of the dictatorial Soviet regime destroyed the great cultural masterpieces of many peoples and destroyed the national roots of cultural heritage.

Culture is a universal phenomenon, belonging to one nation, not a pure culture created by one nation alone. Although the main part of any national culture is created by that nation itself, it will, of course, have a share and influence of the universal culture created by the peoples of the world. culture can never be a class phenomenon. He serves everyone equally. These include masterpieces of art and literature, architectural monuments, statues, scientific achievements, and more.

Culture refers not only to the material results of human activity (machines, technical constructions, works of art, law, moral norms, etc.), but also to the subjective strengths and abilities (knowledge and skills, production and professional skills) of people in the process of labor, intellectual, aesthetic and moral maturity, worldview, and their interactions within society and society).

There are two main types of culture - material and spiritual production. Culture is divided into material and spiritual culture. Material culture encompasses all areas of material activity and its outcomes (tools, housing, daily necessities, clothing, transportation, communications, etc.). Spiritual culture includes the spheres of consciousness and spirituality (knowledge, ethics, education, law, philosophy, ethics, aesthetics, science, art, literature, mythology, religion, etc.).

Every society has its own type of culture. With the change of societies, the type of culture also changes, but this does not mean that the development of culture has been interrupted, that the old culture has disappeared, and that cultural heritage and past values have been abandoned. Indeed, each new society necessarily inherits the cultural achievements of the previous society and incorporates them into a new system of social relations.

After the independence of Uzbekistan, as in all spheres of social life, radical changes took place in the field of culture. Wide opportunities have been created for the development of culture, both in form and content. Uzbekistan's transition to independent development has saved the national culture from a class approach and from artificially becoming a "single common culture." It should also be noted that during the last seventy years before independence, culture developed in the spirit of the dominant ideology, in the spirit of imitation of Western culture under the pressure of the dictatorial regime. Secondly, the rich past of the national M. has been studied in detail, and our people have been deprived of many of its priceless masterpieces. Along with the reforms carried out in the Republic of Uzbekistan during the years of independence in the field of social renewal, special attention is paid to the development of culture. Respect for the spiritual values of our people, their preservation and development, the restoration of our sacred religion, traditions, historical, scientific and cultural heritage have risen to the level of state policy. Adoption of the Law "On the State Language" (October 21, 1989, "National Program of Personnel Training" (August 29, 1997), Academy of Arts of Uzbekistan (1997), State Conservatory of Uzbekistan (2002) The Uzbek National Academic Drama Theater (2002), the adoption of a number of resolutions and decrees on the development of pop music, the restoration of the sacred names of many thinkers and scholars, and the wide celebration of their anniversaries at the international level. is a practical expression of care.

References:

1. O`zbekiston Respublikasi Prezidentining "2019-2021 yillarda O`zbekiston Respublikasini inovatsion rivojlantirish strategiyasini tasdiqlash to`g`risidagi" PF-5544-sonli farmoni;
2. O`zbekiston Respublikasi Prezidentining "Iqtisodiyot tarmoqlari va sohalariga innovatsiyalarni joriy etish mexanizmlarini takomillashtirish bo'yicha qo'shimcha chora-tadbirlar to`g`risida" PQ-3698-sonli qarori;
3. Успенский И. В. Интернет-маркетинг. СПб.: БХВ, 2003. С. 21.

4. Sheth J. H., Uslay C. Implications of the Revised Definition of Marketing: From Exchange to Value // Journal of Public Policy & Marketing. 2007. Vol. 26. № 2. P. 302-307.
5. Прахалад К., Рамасвами В. Создание уникальной ценности вместе с потребителями. М.: Олимп-Бизнес, 2006.
6. Uchqun o'g'li, B. S. (2021). BLOOD DISEASES IN SURKHANDARYA REGION, THEIR CAUSES AND PREVENTION. International Engineering Journal For Research & Development, 6(ISPCIEI), 2-2.
7. Uchqun o'g'li, B. S. (2021). BLOOD DISEASES IN SURKHANDARYA REGION, THEIR CAUSES AND PREVENTION. International Engineering Journal For Research & Development, 6(ISPCIEI), 2-2.
8. Abdullayevich, B. E., & Uchqun o'g'li, B. S. (2021). TRANSITIONAL FEATURES OF ACUTE HERPETIC STOMATITIS IN CHILDREN AND MODERN APPROACHES TO TREATMENT. World Bulletin of Public Health, 1(1), 1-3.
9. Uchqun o'g'li, B. S. Bulvar And Psevdo Bulbar Syndrome. International Journal on Integrated Education, 3(11), 19-22.