

CONCEPTS OF CULTURE, CIVILIZATION, VALUE THEORETICAL FOUNDATIONS OF LEARNING

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ABSTRACT:

We are living in the XXI st century, when the processes of globalization are rapidly developing, when civilizations, cultures, and values are converging, understanding each other, and competing with each other. The most important principles of the approach to this issue in the study of the concepts of culture and civilization values are comparatively analyzed and approached on a scientific and creative basis. In the philosophical understanding of culture, civilization and values, materialist, positivism, objective idealism and many other traditions related to philosophical reasoning are distinguished. In each of these, human nature and world of social group, physical, spiritual and spiritual life activities are studied in a unique analytical way.

Strengthening intercivilizational dialogue, bringing cultures and values closer to each other, and harmonizing them are of great importance for the future of humanity. It is important to study them. Because it is known from history that at the root of many conflicts lies the culture of not being able to understand each other well, the incompatibility of values. In this regard, first of all, it is necessary to form a proper dialogue between civilizations, to realize the human factor as a supreme value. It is important to study these on the basis of appropriate sources.

Keywords: Culture, civilization, value, positivism, art, morality, law, tradition, being, consciousness, society, person, social, political, philosophical category, evolution, spiritual development, cultural philosophy.

INTRODUCTION

If we study the theoretical bases of the concepts of culture, civilization, and value on an analytical basis, we will come across many scientific and creative conclusions. Culture is a set of achievements in the material and spiritual spheres created by people in the process of creative activity, and the formation of daily

experience and behavior and relationships; Also, culture is a specific level of knowledge that serves a particular society. In the study of culture, it is also possible not to benefit from the traditional uniform image of objective laws and causal relationships. An orderly study of culture requires the use of perceptions of expected and exceptional trends.

Until now, hundreds of definitions given to the concept of "culture" are aimed at illuminating, understanding, defining one or another aspect of "cultural existence". Among them is Edward Taylor, an English ethnologist who lived in the 19th century: "Culture...is a complex entity that includes knowledge, beliefs, art, morals, laws, customs, and other skills and habits that a person acquires and achieves as a member of society. ." The words [1.] were one of the definitions close to the scientific truth.

The reason why culture has been given countless definitions is that it is a dynamic and meaningful phenomenon. According to the interpretation of academician E. Yusupov from Uzbekistan, "culture is a humanized nature, a product of the activities of people created in the sphere of economic, social, political and spiritual life of society." [2.]

The term "culture" was first used by the ancient Roman public figure Marcus Portus Cato in his work "Agricola" ("On Agriculture"), where he defined culture as the cultivation of land, the cultivation of plants, the care of animals, and the expression cultor - tiller of the land, husbandman, used to represent a herdsman, that is, a villager and a farmer. At the same time, the Greek thinker Marcus Tullius Cicero used the concept of "culture" in the sense of enlightenment, education, educator, teacher.

In particular, the philosophy of culture (cultural philosophy) is an independent branch of philosophy that studies culture from the point of view of philosophical categories - existence, consciousness, society, personality, etc. In the 18th-19th centuries, the problems of culture are specially considered within the framework of the philosophy of culture from the point of view of the historical development of culture, the role of culture in the life of man and society, and its essence.[3.]

The first anthropological interpretation of the phenomenon of culture was given by Edward Taylor (1832-1917) in 1871, who defined culture as a set of knowledge, art, morals, law, customs and other characteristics characteristic of a person as a member of society. As a researcher, Taylor shared the prevailing

attitudes of positivism and evolutionism at the time. He considered the human race to be a unified concept that maintains its uniformity as a result of the universal law of evolution.

That is why Taylor tried to place the ethnographic material in chronological order, interpreting it as the history of the formation of human civilization. The most effective in this sense was the application of his method to the study of the history of religions. According to evolutionary principles, Taylor believes that historical religions derive from the idea of the soul ("primitive animism", "evolutionary animism"). Human nature determines humanity's outlook. The primitive idea of the soul gives rise to the phenomenon of culture, which turns into a generalized concept of the soul (monotheism, pantheism).

Philosophical view of culture was developed by I.G. Herder, who considered it in the context of evolution. In this context, the meaning of culture is to separate man from animal. Culture has been interpreted as the second birth of man. "If a person," wrote I.G. Herder, - he removed everything from himself and developed it without connection with external objects, so that truth, history could be. man, but not all mankind of men. But our peculiarity is that, born almost without instinct, we attain to the level of humanity throughout our lives only through physical exercise, and our capacity for development is also based on decay and decay.

Some sources say that the term culture in the modern sense began to be used in the 17th century. As an independent term, the German jurist and historian S. There is also information that it appears in the works of Pufendorf (1632-1694).

Researchers trying to define culture in Russian literature naturally emphasize the philosophical-anthropological, or philosophical-historical or sociological nature of this phenomenon. Here S.S. Averintsev, V.D. Gubin, V.V. Ivanov, L.E. Kertman, M.S. Kagan, Yu.M. Lotman, E.S. Markaryan, V.M. Mejuev, The names of V.I.Polishchuk and V.N.Toporov can be mentioned. In particular, E.S. Markaryan combines culture with reproduction and production technology of human society. In other words, culture is understood not as a means of mastering the world, but as a functional orientation of these means to the development of the social whole.

Civilization is one of the universal philosophical concepts, and although it is close to the concepts of "culture", "socio-economic formation", "society", it does

not express exactly the same meaning. This concept is derived from the Latin word "civilis", meaning "citizenship", "state". For many years, culture and civilization have been interpreted as synonymous concepts in scientific literature. However, the German philosopher I. Kant showed the existence of interdependence and difference between them. By the beginning of the 20th century, the German philosopher Oswald Spengler contrasted the concepts of "culture" and "civilization" in his work "The Fading of the European Sun". According to him, "civilization is the highest stage of culture, after which culture gradually collapses." [4.] The German philosopher meant civilization as a set of technical and mechanical processes. The emergence of culture is associated with the post-savage era of humanity, while civilization is a historical process, a social phenomenon. The development of civilization leads to the improvement of society, as a result of which it is possible to ensure the freedom of citizens in this society. Civilized life civilizes a person and creates conditions for his all-round development.

Nowadays, civilized means more "convenience". Its essence is the creation of industrial consumer goods, at the same time it is considered a criterion for the development of society. In some scientific literature, the second meaning of the term civilization is also covered. It is related to the Latin concept of "citizenship". The roots of the Latin words "citizen" and "citizen" are the same. Civilization in this sense also represents the concept of "urban culture". People who created the culture of the city and lived in it were called civilized people. This understanding of civilization is particularly common in Greece, Rome, and elsewhere. French philosophers of the XVIII th century understood a civilized society as a society based on reason and justice.

Civilization is an objective social phenomenon, which is usually applied to any nation, region, society, state, and even the whole world: - a nation that has achieved civilization; - Eastern civilization, Western civilization; - civilized society, civilized state. Civilization is created by an entire people or nation, historical period and country. Culture is an important element of civilization.

The concept of "civilization" includes objects and events created by man: - material wealth, means of transport; - professional, scientific-research methods; - methods of protection of internal order, rules, regulations; - lifestyle of people; - quality, levels, standards of food consumption; - standards and levels of

meeting needs; - industrial, agricultural, distribution, development levels; - production of clothes, dressing, middle age, aesthetic taste, etc. The development of science, its practical application to the educational system and methods of its implementation are the achievements of civilization. Distinct differences in the development of peoples, states, and regions constitute inter-civilizational differences.

Hence, civilization refers more to differences in material development. And culture arises from differences in the field of spiritual development. Civilization and culture are interconnected, and there can also be differences and conflicts between them. Civilization and culture can arise at the same time, but they do not develop uniformly. A civilization may be advanced but a culture may be backward and vice versa. The development of many countries testifies to this. . For example: Ancient Rome had a highly developed civilization in its heyday, but its culture was underdeveloped. Because his art and philosophy did not take root from a certain outlook on life, and the existing ones were developed under the influence of some outlook.

When the Christian religion came into being, it could not give anything to civilization in the early days, but it gave the world a high level of culture. This culture was born from the Christian worldview. The mode of activity of the Roman intellectuals was subject to the demands of materiality. So, Ancient Rome can be an example of advanced civilization. Later, civilization and culture were combined in Rome, that is, thanks to Christianity, Rome achieved both civilization and culture. However, civilization was subordinated to culture, attention to culture increased.

At the current stage of world development, there are different views and concepts on the interaction of civilization and culture. In European countries, attention is being paid to the material side of society and efforts are being made to subjugate culture to civilization. It is well known from the history of human thought that in some periods of development, philosophy, culture, and spirituality occupied a primary, that is, a priority place. There were also times when the ancient worldview led to the emergence of a true civilization. However, it is worth noting that the core of the concepts of "culture" and "civilization" are not the same: religion is connected with spirituality, spiritual perfection,

theology, and civilization is a social process created on the basis of human labor and creative activity.

So, civilization and culture are based on different concepts and categories. At different stages of human thought, there have been many attempts to unify culture and civilization. In the Torah, the holy religious book of the Jews, social ideas and materialism are united and presented as a whole. Jews tried to link civilization and culture in their teachings. Hinduism and Zoroastrianism also attempted to link civilization and culture together. But it is not appropriate to treat these two areas as the same phenomenon. Because civilization and culture are very different from each other in terms of their essence and structure.

Civilization is the totality of natural and socio-cultural associations, the product of people's creative activity. In this, the culture, traditions, unique characteristics of the people, the geographical and climatic conditions of the place of residence find their expression. Civilization includes interethnic harmony, unity of economic relations (economic relations), natural-geographic conditions, cultural and anthropological aspects. National language and culture are especially important in this. Because the essence of any civilization depends on these concepts and symbols.

Any civilization is formed on the basis of interaction and interaction. Any civilization in the process of its formation uses as much as possible the achievements and opportunities of other civilizations, tries to absorb them. According to Toynbee, Carl Jaspers, and others, Russian civilization ranks among Western European civilizations. But Russian civilization is a branch of Greco-Roman civilization. Also, the role of the Byzantines is significant for Russian civilization. Usually, the emergence and development of major civilizations are systematically studied. That is, it is possible to take a comprehensive approach to the study of civilization, to study a person and his culture in detail, to show the culture, way of working, behavior, etc. of this people.

Features of civilization are expressed in artistic, cultural and spiritual monuments. The civilization and culture of Uzbekistan has a rich, long history of development. Through Islamic religion and culture, it combines with the common cultural resources characteristic of Eastern countries. This defines the oriental basis of Uzbek civilization. But the Uzbek civilization has preserved its

uniqueness, uniqueness and nationalism. The Uzbek civilization, with its many features, is strengthening the possibility of close cooperation with the countries and peoples of Central Asia and the creation of a unified civilization.

At the present time, the direction of the civilization of Uzbekistan is to strengthen cooperation and unity, especially in the countries of Central Asia, to implement the integration process taking into account culture, religion and traditions, to prevent the escalation of conflicts between civilizations in the region, to study culture and values, to preserve them, to adapt them to the times, existing civilizations aimed at finding commonalities between civilizations.

In the 20s and 30s of the XX th century, the German philosopher O. Spengler criticized the principles of Eurocentrism, panlogism, historicism, linear development typical of the history of Western Europe and created a theory of circular movement of the cultural-historical process. In his opinion: 1. World culture is diverse and consists of cyclical development; 2. Different cultures are equal in terms of maturity. Includes three stages: according to O. Spengler, a depressed and frozen culture grows into civilization. Therefore, civilization everywhere has the same quality, sign and characteristic: - the extinction of the entire cultural world as an organism is seen in its death; - it finds its expression in the end of inspiring, developing culture; - the march of culture towards non-existence means the destruction of the ethnic order, that is, its return to existence. [5.]

It should be emphasized that by the second half of the XX th century, the science of studying civilization as a special branch of socio-philosophical teaching was created. It began to develop rapidly. It was even included in the curricula of many countries' educational institutions. Several cultural, sociological, ethnopsychological, geographical approaches to the interpretation of the essence of civilization have emerged. According to the approach from the cultural point of view (M. Weber, A. Toynbee), civilization is a separate socio-cultural phenomenon, limited by space and time.

As for the history of the philosophy of values, this science was formed in the middle of the last century with the term axiology. This term was introduced into the field of scientific knowledge in the second half of the last century by the German axiologist E. Hartmann and the French scientist P. Lapi. Axiology can be called the science of values or direct value science. The concept of value, as

well as the basic concepts that give each science its name, also serves as the basis for the term value science. In the West, this term is based on the Greek concepts "axio" (value) and "Iogos" (science, teaching). Viewing any science as a special field of scientific knowledge makes it necessary to recognize that there are topics, functions, concepts, laws, and categories specific to this science. Viewing axiology as a special field of socio-philosophical knowledge is no exception. All the features characteristic of the sciences in this field can be observed in it.

What is value itself? The concept of value is used in many different ways in different fields. The meaning of value in everyday life is manifested in a unique way in communication between people, in mass media messages. In everyday life, things (for example, valuables, jewelry), natural phenomena, social events, demands in society, dreams, traditions and rituals, cultural assets, etc. are understood as values. In addition, people also apply the concept of "value" to goals, dreams, or ideals that they believe in, sometimes aspire to, care about, or dream about. So, the expression "value" used by many people in everyday life is used to refer to an object, thing, event, etc., which has a necessary importance for people.

In this sense, value is not applied to the value of things and objects, but is a philosophical category used to express the value and social importance of forms, situations, things, events, events, processes, conditions, qualities, demands and procedures, etc. This category represents not only the value of the object of value, but also its social significance, philosophical-axiological content, value for society and man.

Value, value and value. In most of the scientific-philosophical sources devoted to the problem of values (mainly in the Russian language), there are cases of comparing the concept of value (tsennost) with the concept of price (otsenka), considering them as concepts of the same level and scope. When these two concepts are compared, the concept of value is ignored. Perhaps the reason for such a situation is that the Russian words "otsenka" and "tsena" have similar meaning (more economic) concepts. The Russian language does not use the expression qadr, it does not have a Russian translation. The concept of value has a wide meaning and content in the Uzbek language, it indicates that some phrases and words in our language have a unique oriental philosophical content.

In fact, knowing the value of the value, realizing its importance and evaluating it are inextricably linked aspects. If the importance of value is not understood, if its value is not properly understood, it cannot be properly evaluated. In this sense, the assessment of value also expresses the attitude towards it, which in turn is related to the demands, needs and goals of people. The more people with different goals and needs participate in the assessment of value, the more difficult it is to determine its true value.

The history of values, their roots and the formation of human values have a long history. In this regard, Western scholars rely mainly on European cultural heritage and ideas, and mention the names of many scholars. The formation of the science of axiology (aksio - value, logos - teaching) in the West, which deals with values, is a certain basis for their views. We do not doubt that this subject, to which Socrates and Plato, Aristotle and Hegel paid great attention, has its own history in Western philosophy.

To sum up, the famous encyclopedic scientists whose names are forever etched in the history of our civilization - Khorezmi, Farabi, al-Bukhari, al-Tirmizi, Beruni, ibn-Sina, al-Farghani, Navai, Ulugbek, Babur, etc. is more evident. After all, they made a huge contribution to the development of not only Central Asia, Arab-Muslim civilization, but also world culture, and served to spread the influence of our country's values to the whole world.

During the years of independence, an approach to culture, civilization and values based on universal principles was formed in Uzbekistan. The emergence of such a view is due to the fact that high attention is being paid at the state level to issues of social and spiritual renewal of values, maturity of society members and importance in youth education.

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