



THE EMERGENCE OF POPULAR CULTURE, ITS FUNCTIONS AND THE IDEOLOGICAL SIGNIFICANCE IT HOLDS IN OUR TODAY'S LIFE AND EXTERNAL THREATS

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Annotation

Raising a highly qualified, competent generation that comprehensively meets the requirements of The Times is the highest goal of our society on the path of independence. After all, the high criterion of perfection is determined by the fact that a person can become the owner of true spirituality and enlightenment. The current stage of the development of our republic dictates the implementation of fundamental qualitative changes in all spheres of public life. The solution of this task is in many ways inextricably linked with the continuous increase and maturation of the cultural and educational activity of citizens. In this article, opinions and reflections will be made on the emergence, functions of popular culture and the ideological significance it holds in our lives today and external threats.

Keywords: popular culture, function, society, Evolution, Development, today's world, ideology, threats.

Introduction

Culture covers very diverse areas of people's lives. In essence, any sphere of social life can be viewed and described from the point of view of culture. Differences in the field of material and spiritual culture reflect both the main branches of society and the features of satisfying the needs of people. In this case, signs of progress occurring in the material, practical and spiritual spheres characteristic of human social activity will be noted. On the other hand, culture differs not only by the social structure, but also by the individual's own structure. Accordingly, one can reflect on the labor culture of a person, the culture of communication, the culture of behavior, the culture of thinking, the moral and aesthetic culture, the worldview functions of Science, etc. The diverse components (components) and forms of culture are determined by the diversity and richness of social communication and relations of a person.

The virtue of being able to fully manifest the creative abilities, moral qualities, creative uplifting, talents of people is realized on the basis of cultural activity. These qualities,





which are part of the concept of the human factor, serve to ensure the perfection of both society and an individual. Without this, it is impossible to imagine the conscious, effective participation of people in the process of social life and history, in general, spiritual formation and maturation.

In many peoples, in place of the concept of culture, the term culture is used, adopted from Latin. Culture was originally understood as the transformation of natural objects as a result of human labor activity, in other words, care, processing, farming. The use of this term in the above sense is still found now. For example, in the Russian language in the word "agro culture" such content is expressed. However, it should be noted that even in the peoples who adopted the Latin term, in later times this concept was given a broader meaning and began to be used in the meanings of enlightenment, erudition, upbringing. At the later stages of socio-philosophical thinking, it became a priority to understand culture in almost all peoples, although in different forms, with the attention of the essence precisely as a sphere of spiritual activity.

Only in the middle of the XIX century did the concept of Culture begin to be used in a broader sense, that is, in relation to everything that arose as a result of human activity. In this case, the concept of culture acquires the meaning of "second nature", created by man, built on virgin nature. Meanwhile, this view leads to the conclusion that culture should not be associated with a certain area of human activity, since there is also culture where there is a person, his activity, interpersonal relations. But it is also not enough and completely to understand culture as "everything that has arisen as a result of human activity." Why? First, such an approach leads to its understanding as some kind of phenomenon that exists outside of man. Secondly, the ratio of the concepts of culture and society does not clarify. The difference between the concepts of culture and society is evident when culture is understood as "a set of values created by man." Indeed, culture is a world of material and spiritual values, irrigated by human content and meaning. But understanding culture only as a set of values is also not correct and complete.

First, in this, as above, culture manifests itself as a system of Ready-Made results, the process of creating a culture, its development is neglected. Secondly, the perception of this or that phenomenon as positive or negative will depend on the principles of the 16 vital foundations of cultural studies that have historically dominated the established period, society, social groups. Regarding the essence of different views on culture, we believe that it is possible to limit itself to giving it a definition as follows, referring to a thorough stop on the following pages: culture is a social phenomenon that is considered an important factor in the formation and maturation of a person, being the process of human activity, spiritual values created as a result of In the





concept of culture, in contrast to the biological forms of life, along with the peculiarities of human activity, the qualitative specificity of this activity at certain stages of historical development, in a certain historical period, in national and ethnic development also finds expression. For example, we use such concepts as "culture of ancient times", "Uzbek culture" in the above meanings. At the moment, we also use such expressions as "culture of Labor", "culture of treatment", "culture of speech", "political culture", "ecological culture", "moral culture", in such cases the culture will have expressed the uniqueness of the consciousness, behavior and activity of people. Examples of this are such concepts as "personality culture", "youth culture".

The whole content of moral education consists in the regulation of the behavior, behavior and activities of the younger generation and the formation of its cultural skills. Culture is a qualitative sign that distinguishes a person from an animal, and society from nature, a complex of knowledge, experiences, skills, norms inherent only to a person and society, manifested in his actions, activities and products of Labor. Culture is a necessary condition and basis of social existence. It acts as an external, alien and alien force in relation to a person who has just come into the world.

Patterns of culture are instilled as a necessary condition for the life of a person who is an intelligent being by persuasion or coercion in the process of continuous upbringing of the behavior, behavior of the baby who has just come into the world. In essence, man is in himself a carrier of culture and a creator of culture. Patterns of culture are important in the understanding and manifestation of the identity of a person, society and nation. Personality culture, society culture, national culture — is a manifestation of universal culture to varying degrees. The regulation of human behavior and behavior was an important factor in the formation of the social essence of culture of a person's society. The great German philosophers Immanuel Kant, Sigmund Freud, in their research had shown that the regulation of sex life, the emergence of a family (that is, the emergence of culture) were decisive in the separation of man from the animal world and the emergence of a personality society. In other words, as noted in Soviet cultural studies, a person did not create a culture only because of work, but, on the contrary, because of Culture, a person had the skills to regulate his behavior, live as a family and a team, work. The formation of human-specific qualities and qualities occurs in close connection with the development of moral culture, and the crisis of society is inextricably linked with the general decline of culture.

The general crisis in culture occurs in connection with the discrepancy and conflict between the elite — Sarah category, which creates advanced patterns of culture, and the spiritual potential of the broad masses. The ever-increasing degree of freedom of the individual in socio-political life, scientific and artistic creativity is a criterion for





cultural development. In the structure of individual freedom, undoubtedly, political freedom occupies a very important place. In the process of its cultural development, mankind has gained certain experience and knowledge in improving political management, creating a system of state and non-state organizations. The state and its historical forms arose as a legal result of the cultural and spiritual development of mankind, the tendency to increase the level of freedom of the individual. What form of Political Management in society (monarchy, aristocracy, democracy) is valid is directly related to the culture of the progressive strata in society.

In the history of cultural studies, the knowledge of the essence of culture was approached from a different methodological point of view. The materialistic approach to culture is based on the idea that each socio – economic formation, production method creates a unique culture, prioritizes material culture in relation to spiritual culture, denies the uniqueness and uniqueness of each national culture, gives the perspective of culture as parks with the formation of a single culture. And the civilizational approach to knowing the essence of Culture, on the contrary, implies the recognition of the uniqueness of each national culture, the presence of universality and originality in it.

In the history of cultural studies, various theories arose that aimed to equalize the concepts of culture and civilization with each other, to contradict each other. It seems to us that culture and civilization are inextricably linked with each other, and it is not correct to characterize them as the same phenomenon, nor to put them against each other.

The fact is that the new era of European culture was built on the basis of Science and technology, necessitating an approach to the universe not on an emotional, but on an intellectual-scientific basis. For European civilization, the desire for innovation was inherent, not preserving traditions. Therefore, he had gone through stages of crisis and progress several times over the past hundred years. For the next 100-150 years, the peoples of our country had the opportunity to further improve the national culture by mastering the progressive achievements of the culture of the peoples of Europe. Uzbekistan is a country that, due to its natural-geographic location, connects western and Eastern civilizations with each other, creating a unique culture and civilization by mastering their progressive achievements, looking at prospects with hope and confidence. It is important to research the experience of Uzbekistan's accession to world civilization on a scientific basis, to study on a scientific basis the important features and problems of civilizational development.





In conclusion, culture and civilization are socio-historical phenomena that are inextricably linked with each other, but are distinguished by specific features and signs of development. Culture is directly related to the social nature of Man and is a necessary condition for the existence of a personality society. Achieving civilizational progress means that cultural development is unique, unique. Putting one national culture above another is theoretically wrong, practically harmful. Colorfulness and originality in national cultures do not exclude commonality in the culture of the peoples of the world. The appreciation of commonality and commonality in the culture of different peoples serves the development of relations of peace, cooperation, friendship between peoples and countries, the prosperity of world civilization.

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