



TYPES OF CULTURE

Masharipova Leninza Axmedjanovna
Urgench State University, Urgench, Khorezm
leninza86@mail.ru, +998937510051

ANNOTATION

As the society develops more and more, the awareness of the national identity will have its influence on the national culture. No matter how many nations or peoples there are in the world, all of them have their own, unique culture, and the culture of each differs from each other in form and content.

Considering the multiple meanings of the term “culture”, it should be noted that culture is not only different spheres of reality, but is the creator and main factor of a man in these spheres. Various national and historical traditions have played an important role in the development of national cultures, mixing with the current image of culture.

Keywords: culture, types, national, international, human, mass, subject, identity.

The world of ideas is the world of products of human thoughts, the boundaries of human thinking. It is limitless and immeasurable. Therefore, culture, which is the result of human activity, includes the person himself as the subject of activity. At the same time, methods of activity, types of objects materialized as a result of activity, secondary types of activity that abstract the things that exist in the collection of objects of culture also belong to this scope. Since culture is a product of human activity, its structure is related to the form of this activity. Any culture is a form of living in the surrounding world, a process and result of change. It follows from this that the cultures of different peoples differ not in the form of understanding or adapting to each other by observing the world, but primarily in the type of material and spiritual understanding of the world, as well as in their activity and active attitude to the world. The activity of the subject is based on the rules and procedures taken from the culture itself. Culture itself is not only a form of appropriation, but also a choice of objects for appropriation and interpretation. Any development activity is divided into two parts: external (extensive) and internal (intensive). Over time, this circle expands: a person attracts new material resources to the production process. In our opinion, changes in the field of development have a general mass, international character. Styles have special national characteristics and reflect the dominant characteristics of a nation's activity and behavior. If culture is differentiated by the object of appropriation, we





accept it in this respect. No matter how the appropriation was made, national culture was formed on the basis of the same principle, which is based on universal human values. These values reflect the spiritual and biological nature of a person, the general aspects of human societies. However, the methods of their selection, acquisition and observation will have their own national character. [3;44]

Diversity in culture is determined not by the small number of a certain nation or population, but by the level of socio-economic development, diversity of economic sectors, natural and climatic conditions, geographical location, spiritual lifestyle and a number of other factors. National and historical traditions preserve their appearance only when they follow their own path, without artificial influences and pressures. Attempts to change national and historical traditions by introducing artificial ideas, views, concepts or bans will not bring positive results. It is not the people, but a certain person or persons who try to influence such a situation, but whether it is kept as the people's benefits or not is another matter.

National culture cannot develop in isolation. It is possible to talk about the development of national culture only when it is connected with the world cultural process. A single universal human is set in a such way. So, national culture is formed as an integral part of world culture. Religions, archeological monuments, ancient architectural structures, writing culture, manuscript books, science, literature, etc. are a part of universal human culture. Also, various manifestations of daily life needs of mankind (television, radio, theater, press, etc.) have become norms of national culture.

It can be seen in the life of the Chinese that the national culture becomes a part of the universal culture and enriches it. They tried to spread their national culture throughout the world. [2;51]

Taking into account the information given above, we can distinguish the following levels of culture: national and international. In today's world, these differences are becoming increasingly important.

National culture embodies the beliefs, learned patterns of behavior, values, and institutions shared by the citizens of a nation.

International culture spreads beyond national borders. Because culture is transmitted through learning rather than genetics, cultural traits can be spread through acquisition or transmission from one group to another. Due to diffusion, migration, colonization, and globalization, many cultural traits and patterns have become international. The United States, Canada, Great Britain, and Australia share a common language and cultural traits inherited from their British ancestors. Roman Catholics in many different countries have adopted beliefs, symbols, practices, and





values from their churches. The World Cup has become an international cultural phenomenon because people in many countries know, play and follow the rules of soccer.

Cultures can also be smaller than nations. Although people living in a country share a national cultural tradition, all cultures undoubtedly contain diversity. Individuals, families, communities, regions, classes, and other groups within a culture share common experiences as well as diverse learning experiences. Apart from these, there are also types of culture such as subculture and mass culture.

Subculture is the culture of different social groups. Unfortunately, the members (people) who make up the social group cannot accept and understand the forms of culture that are more complex and higher than their own. Subculture includes social strata - urban, rural, youth, workers, peasants, middle class, lower class and even upper class. The fact is that people belonging to this stratum like only the culture belonging to their stratum, and the culture of other strata seems alien and incomprehensible to them. Because a subculture “surrounds” each group it belongs to from the cultures of other groups. For example, the most developed and active is the youth subculture. The youth subculture is music (mainly pop and rock music). The next element of this subculture is clothes, style, etc. [11]

Currently, many anthropologists are reluctant to use the term subculture. Because the prefix “sub” means “below”. In this case, subcultures may be perceived as “less than” or somehow inferior to the dominant, elite, or national culture. In this regard, I can say that nations can include different cultural groups. As mentioned above, the concept of culture is a very controversial phenomenon. Different groups may seek to promote the validity and worth of their practices, values, and beliefs in comparison to other groups or the nation as a whole.

Another type of culture is mass culture. Popular culture is a type of culture that is understandable to everyone, accessible to everyone, and able to satisfy the entire public in every way. However, by the 20th century, the fields of philosophy, sociology, and cultural studies began to interpret popular culture differently. According to a number of scientists, mass culture is, firstly, a characteristic of a society that has reached a certain stage of development; secondly, a feature related to the development of mass media (newspaper, radio, cinema, television, etc.); and thirdly, it was interpreted as a negative situation.





The list of used Literature:

1. Komil Kalanov, Umida Sabirova “Ijtimoiy Antropologiya”. Toshkent “Go To Print” 2020. 74- bet. (“Social Anthology”. Tashkent “Go To Print” 2020. P 74)
2. M. Abdurahmonov. N. Rahmonov “Madaniyatshunoslik” Manual. Toshkent-2011. P 51
3. M. Saidova. U. Qo‘ziyev “Lingvokulturologiya” Manual. Namangan - 2017. P 44
4. Гумбольдт В. Язык и философия культуры. - М., 1985.
5. Bronislaw Malinowski, The group and the individual in functional analysis. American Journal of Sociology. 1939
6. Cefr, “Diskuss kompetensiyasi va funksional kompetentsiya”-2002. Pp 101-130.
7. E. Sapir. Culture, language and personality. Bekeley, C.A.: University of California Press. 1949
8. Gee. Discover Book. 2008. P 100
9. <https://elib.buxdu.uz/index.php/pages/referatlar-mustaqil-ish-kurs-ishi/item/13359-madaniyat-va-sivilizatsiya-madaniyatning-asosiy-turlari-va-yonalishlari>

