



THE CONCEPT OF "NATIONAL CULTURE"

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Abstract

This article discusses culture and its tariff, the role of our national culture in our social life, as well as its interaction and development with the culture of other nations.

Key words: development, nation, material and spiritual wealth, conflict, philosophy, language.

Introduction

Today it was made into a whole system by Zoroaster, mentioned in one of the holy books, "Avesta" and continued by Moni and Mazdak, reached one of its highest peaks in the works of Farabi, Ibn Sina and Beruni, Alisher. It is necessary to study the series of development of national culture that reached Behbudi and Fitrat through Navoi, Boborahim Mashrab, Ahmed Donish. For example, as Mahmudhoja Behbudi stated in his works "Address to the Youth", "Address to the Honorable Youth", culture can be achieved by inviting young people to acquire modern knowledge, by combining secular and religious knowledge, which in turn, will create national culture. creates a series of development. Also, the school is the beginning of the development of national culture, a masterpiece of culture and happiness, - he writes. This is a sacred duty to the nation and to world philosophy in general.

It is known that there have been different approaches to the perspective of human culture in social development. In particular, the views put forward by the German scientist O. Spengler and the English historian A. Toynbee, which are similar in essence, are among them. According to O. Spengler, human culture is just a dry abstraction. Only relatively closed and completely independent "cultural organisms" are real. He singled out 8 of these "cultural organisms" and expressed the opinion that Mayan, Egyptian, Indian, Babylonian, Chinese, Greco-Roman, Byzantine-Arabic and Western European cultures cannot be compared with each other. had advanced. The scientist believes that the process of interaction and enrichment is completely alien to these cultures, each of them, like a living organism, is born, matures, reaches adulthood and spends its life potential, as if facing destruction. He stated that it will go through stages that span about a thousand years and give way to a new culture. O. Spengler believed that Western European culture, which is the last of such cultures,





has also entered the last stage of its development, because artistic creativity and creative potential is fading in it, and a spiritual crisis is taking root. . At the same time, no nation, nation, or regional culture has developed independently of each other. As a result of interactions between civilizations, Hellenistic culture began to emerge. The clash of cultures affected the formative development of society, and culture took on different forms in different periods.

Culture is, in addition to representing the set of material and spiritual wealth created by the creative activity of people, it also reflects the level of development of society, that is, the sum of knowledge, criteria and values in society is embodied in culture.

The concept of "culture" as a complex and ambiguous concept is one of the most controversial topics of modern humanitarian sciences, in particular, philosophy and cultural studies. Due to its complex and multi-faceted nature, it is interpreted by different terms, classified differently and exhibits different typologies due to its differential and unique characteristics. No matter how many these classifications and typologies are, none of them can fully reveal the concept of "culture", but they complement each other. The word "culture" was first used by Edward Taylor. According to him, culture consists of lifestyles, traditions and customs adopted by different members of society.

To describe and show the development of culture, it is necessary to distinguish the concepts of "culture" and "civilization". the term "culture" is used as a synonym for the word "civilization" in the classical sense (for example, Voklyuchevsky, Z. Freud, N. Ya. Danilevsky, etc.); in some cases, these concepts are strictly opposed (for example, Sh. Fure, I. Kant, O. Shpengler, A. Berdyaev, etc.). In the current period, the term "civilization" acquires a universal character and is manifested in connection with man-made processes of cultural values without participating in all stages of the development of society. In many humanities, civilization is interpreted as the rapid development of science, the change in the way of life of people as a result of the growth of production, the pursuit of convenience in order to satisfy their needs in a mass way, that is, they reach perfection from the outside.

In the encyclopedic dictionary of philosophy, it is said that culture and civilization should be distinguished from each other, because "culture is the result of determining the freedom of a people or an individual, and civilization means technical achievements and conveniences related to them."

More than 400 definitions of the concept of culture were given and divided into 10 groups according to their characteristics in the book "Kultura, kriticheskiy obzor opredeleniy" by A. Kryobera and K. Klakkhan half a century ago. In the first group, a descriptive description of the culture is presented, in the second group, its traditions,





aspects related to the social heritage of the society, and in the third group, the cultural rules that make up the nation, the people's way of life are explained. In these groups, culture is defined as a product of human activity.

It is important to approach the concept of "culture" from the point of view of social (it performs a specific function in the life of society), anthropological (represents the activities of humanity), philosophical (it shows cultural relations to the objective existence as the intersection of society and individual interests).

Although the concept of "culture" is widely used in philosophy, there is a need to clarify its content, because in translation studies and in general linguistics "culture" is usually understood as an intuitive term without explanation.

In the encyclopedia of world philosophy published in 2019, the concept of "culture" is defined as follows: "culture (Arabic: Madinan, urban, educated) is a unique way of human activity reflected in nature and interactions" .

In general, scientists have combined the new aspects of the standard of living into seven factors: homo sapiens (intelligent man), agrarian, urbanistic, industrial, cultural, intimate relations, manifestations of the scientific and technical revolution. Philosophers believe that the influence of one or another factor belongs to a certain period of humanity, and sooner or later, all society will experience such changes, but at the same time, this process can be fully covered by all peoples. cannot, only those cultural elements can reach them. Of course, culture is a universal phenomenon, it does not belong to only one nation. Although each ethnic group, nation, nation has created the main part of its national culture, it has a share and influence of the universal culture created by the peoples of the world. He serves everyone equally. For example, achievements related to science, technology, art, literature, historical and architectural monuments belong to everyone.

As we mentioned above, man, as a creator of nature, discovered the other side of culture. Culture is a phenomenon of universal humanity (in which a person has a primary basis), therefore, elements of national culture, in particular, elements of fraternal culture, coincide with each other.

Naturally, the question arises as to what culture gives to humanity. In our opinion, it is appropriate to answer it as follows: culture arouses interest in the environment and in a foreign language; culture expands a person's worldview; culture gives inexhaustible knowledge; culture encourages understanding that different points of view are relative; the study of culture paves the way for the development of intercultural relations; culture is the basis for language learning, thinking, making conclusions, creating theories, studying human civilization; concepts specific to any cultural and material wealth are expressed in language and speech.





American anthropologist Laura Boxennen explains that when reading foreign literature, the reader perceives a foreign culture from the point of view of his own culture, using the example of Shakespeare's Hamlet. When he reads this work to West Africans, they discuss these characters based on their own understanding: Claudius acted like a good man, married his brother's widow. Their mentality cannot accept the fact that Hamlet's father's soul speaks and walks like a living person. They did not justify Polonius' actions, why would he prevent his daughter from becoming the leader's lover, after all, this is pride, and on top of that, he would have received many gifts.

There are many examples like this where the whole world language and culture is divided into its own culture and foreign culture that does not know the language and culture of the other country and becomes the basis for learning.

Thousands of nations and peoples in the world have their own national character and culture. National cultures are created in the process of searching for measures to overcome difficulties within the framework of existing activities in the natural location, geography and climate of each nation or people's living area, and later become national customs and traditions. This ethnic characteristic gradually affects the character of the nation. Our national traditions and unique traditions have been polished for many years and are rising to their highest level, and we can witness that these processes have become an integral part of our state's policy and are manifested through today's reforms.

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