SOCIOCULTURAL CHARACTERISTICS OF SCIENTIFIC TRUST AND BELIEF: AN EPISTEMOLOGICAL INTERPRETATION

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The relevance of researching the phenomena of "belief", "unbelief" and "belief" in philosophy today is related to socio-cultural and original philosophical reasons. The 21st century has begun the highly conflicting processes of globalization: the world economic crisis, world wars, the balancing of different regions and countries between war and peace, the global scale of man-made and ecological disasters are such processes. These processes are increasing dangers, abstraction, separating a person from the spiritual and spiritual foundations of his existence, killing feelings of sympathy, closeness, tolerance and compassion. That is why it is not for nothing that U. Beck called modern society "risk society"[1]. Focusing on the danger of technical-machine civilization, H.A. Berdyaev noted that "if a person is given the power to rule the world and wipe out a large part of humanity, then everything will depend on the spiritual and moral condition of a person, what he uses this power for, what his soul is like."[2].

However, modern culture is no longer able to protect man, because he himself is in a deep crisis. On the one hand, he is facing the two-sided pressure of the postmodernism prevailing in the culture, which has been cut off from the centuries-old traditions of the culture, and the mass culture, which has formed a consumer type of man with pleasure and pleasure desires. Cultural pluralism has become a "clash of civilizations" (S. Huntington) with religious foundations of North and South. Uzbekistan also came under the pressure of westernization of the country's culture, unable to escape from the "cultural injury" of the

Shura era and the policy of two cultures (socialist and bourgeois). In such conditions, it is important to pay special attention to the question of trust and distrust in national culture, the role of this phenomenon in the main directions of the development of national culture[3].

Unfortunately, trust (distrust) has not yet become an independent object of understanding in philosophical scientific research. Even in the philosophy of culture and ethics, trust (distrust) has not been studied as a major theoretical problem. The leadership in the field of trust studies belongs to psychology and sociology, which mainly deals with the research of political trust (distrust). This is not to say that philosophy is not concerned with research in the field of trust and distrust.

In the study of these phenomena in the history of philosophy, two trends are noticeable: in some doctrines, faith in culture prevails, and in others, distrust of culture prevails, which indicates the state of culture in different historical periods. Examining trust and distrust in various forms of knowledge shows that they have many conceptual definitions and are widespread in culture, which allows them to be considered as cultural elements. Examining the logical connections of "trust" and "distrust" with other concepts allows us to determine the types of orientation of a person in relation to culture, which is subjectively expressed by different psychological and spiritual states of the subject, and objectively - by various actions and deeds. Accordingly, the understanding of the phenomena of trust and distrust reveals it as a two-dimensional analysis, both as a system with different structures and functions, and as an action.

[1] Бек У. Космополитическое мировоззрение / Ульрих Бек. - Москва : Центр исследований постиндустриального об-ва, 2008. - 311 с.

[2] Гребешев И.В. Опыт персоналистской философии истории: Н. Бердяев и Г. Федотов : диссертация ... кандидата философских наук. - Москва, 2005. - 136 с.

[3] Хантингтон С. Столкновение цивилизаций. - М. Из-во АСТ 2019. 640 с.

There are many definitions of 'culture', but they all relate to interpretations of it as an experience. At the same time, culture is a set of methods of conveying experience, the main ones of which are: demonstration that conveys experience in direct interaction by means of demonstration; instructing, which are the main methods of imparting experience; experience is value-selective, which is conveyed through human values and freedom, and rational-theoretical methods, which use theoretical thinking tools to convey experience.

Demonstration methods of cultural transmission are in myth-ritual culture; in apprenticeship, craftsmanship, literature and art, everyday culture; forms of instruction - in religion, law, propaganda, advertising; value-choice methods - different forms of ethics - in traditional, utilitarian, institutional forms; rational theoretical form is the priority in science and philosophy. These methods serve as criteria that allow us to combine the delivery of different forms of cultural experience into one of the four groups. Each of these groups has a form that serves as a specific mold (matrix) for the others. In the first group it is mythology, in the second group it is religion, in the third group it is ethics, and in the fourth group it is philosophy. The peculiarities of each of the "template" forms of culture are manifested in the "auxiliary" methods of transmitting cultural experience[4].

Analyzing all forms of cultural transmission and the role of trust and distrust in them shows that trust serves as a unique psychological and existential mediator and organizer of their establishment, and at the same time, distrust allows them to be derailed or serves as a way of criticizing what is outdated in culture, and thus culture allows to draw a conclusion about its enrichment and development.

At the same time, the very topic of trust (distrust) in various forms of cultural transmission is changing. In myth-ritual culture, faith is expressed in myths and objects of worship (totems), rituals, ritual thinking, and people who organize rituals, while the possibility of disbelief in these is treated as a taboo and banishment from the tribe and clan. In discipleship - the student's trust in the teacher as an authoritative person, an example for imitation, a role model; in craft culture - the student's trust in the master and his actions; in literature and art - trust in teachers as founders of

artistic methods and artistic traditions; in the everyday world - it is manifested in the form of faith in everyday thinking and language, in the practical repetition of things and events that a person encounters every day. Belief in God in religion is based on beliefs (Holy books), religious rules, customs, norms, and prohibitions of religious behavior. Disbelief in God is warned by priests to declare it as blasphemy, not to approach the religious community. Based on the distrust of heavenly religions, both at their borders (Protestantism) and a large number of modern non-traditional religions arise. In law, trust is expressed in legal laws and norms, and in politics - trust in decrees, political institutions, in particular, in the state, political order, and political leaders. Lack of trust results in various political and legal punishments or replacement of political orders and political leaders. Propaganda relies not only on rational arguments, but also on indoctrination methods that have a tendency to be controlled unconsciously, ensuring people's confidence in slogans and appeals. In advertising, trust is expressed in the symbols through which information about products and services is transmitted, and consumer behavior is inculcated.[5].

Culture consists of experience and methods of its transmission, but while its content as an experience has been studied in literature, the content of its delivery methods has not yet become an object of philosophical analysis. A review of these methods allows us to distinguish four main forms of cultural transmission: demonstration, instruction, selection, and rational-theoretical forms. Each of these includes different criteria of culture, combining past and present in culture, divinity and simplicity, and breaking the "holes" formed in traditional classifications of culture by types and subjects of activity[6].

All four main forms of cultural transmission are present in all its criteria, but at the same time, each of them has its own area of priority. Demonstrative forms of cultural transmission in the mythical ritual culture of the East and West; in apprenticeship as a form of education, in craft work, in art and literature, in everyday culture; form of instruction - in religion, law

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[4] Голикова М.С. Трансформация древнеримского концепта "верность" (fides) в культуре поздней античности : диссертация ... кандидата философских наук. - Москва, 2018. - 206 с.

[5] Попков С.М. Доверие и недоверие как типы ориентаций в формах трансляции культуры : автореферат дис. ... кандидата философских наук. - Волгоград, 2013. - 22 с.

[6] Крюкова О.Н. Сущность и кризисная динамика **доверия** в культуре: общество и экономика : диссертация ... кандидата философских наук. - Ростов-на-Дону, 2010. - 135 с.

and politics, propaganda as an ideology in action, advertising; value-choice form - in traditional spirituality, modern (modernity) spirituality and practical spirituality; rational theoretical form is found in science and philosophy.

In the forms of demonstration of culture transmission - experience is in direct interaction with its demonstration; in the form of instructions - by encouraging, inculcating or commanding methods; in value-choice forms - by referring to people's values and freedom of choice; in rational-theoretical forms - conveyed through the methods of theoretical thinking. Each of the forms of cultural transmission forms a person as a person: forms of demonstration - skills and abilities, forms of instruction - confidence, value-choice forms - values and content, rational-theoretical forms - thinking. On the basis of trust, a person's existing belief in culture, hope, love, patience, and on the basis of lack of trust - existing anxiety, loneliness, and panic are formed.

Since the second half of the 20th century, the interest in researching the phenomena of trust and distrust in various disciplines is connected with the growth of the pace of social changes and, therefore, the risks, abstraction, and coincidences in society, human life and culture. In the intellectual "attack" on these phenomena, philosophy lags behind psychology and sociology, even though it should protect human culture and spiritual development. In ethics, belief in spiritual values has a significant impact on choices in various situations. The values of institutional spirituality are implemented through adherence to professional and corporate ethics, where "advancing with confidence" is a universally recognized moral principle. Philosophy and science, as combined forms of knowledge, have all four main forms of cultural transmission. Therefore, in them there is an "obvious" trust (distrust) in relation to all forms of cultural experience: traditions, norms, values, categories, paradigms, theoretical methods of learning. Confidence in these axioms, hypotheses, and theories in interpersonal relationships, scientific communities, and communities; to scientific and philosophical figures and trends; expressed in the belief in science and philosophy as social institutions.

So, trust plays a very important role in all forms of cultural transmission, eliminating risks, shaping human activity towards the future, confidence in one's own actions, awareness of opportunities, anticipation of danger, which reduces abstraction, increases the value of normative-value systems, and strengthens the individual's aspirations. If trust is supported by social institutions, a culture of trust is created in society.

Distrust has a dual function with respect to forms of cultural transmission; on the one hand, it weakens the established mechanisms of conveying cultural experience, which allows the creation of a culture of mistrust in society; on the other hand, it ensures further renewal and emergence of various innovations in culture. The creation of culture is carried out through the interdependence of trust and distrust, which is a method of culture development through the dialectic of tradition and renewal, and the phenomena of trust and distrust themselves can be considered as psychological-existential mechanisms for the functioning and development of culture.

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