



## CHARACTERISTICS OF FUNDAMENTAL CULTURAL SCIENCE

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In Cultural Studies

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<b>Received:</b> 20 <sup>th</sup> June 2024 <b>Accepted:</b> 14 <sup>th</sup> July 2024	This article discusses the importance of modern cultural studies, its current topics, main goals and tasks.
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After the independence of our republic, attention was paid to the science of cultural studies. It began to be taught as a subject in higher educational institutions. Cultural studies is a young science in Uzbekistan. Before the philosophy of culture, physics emerged from natural philosophy, and sociology and political science emerged from social philosophy in the same way. In the unique process of the development of science, the relevant branch of scientific knowledge traditionally separates from philosophy when there is a sufficient empirical basis for it. In this regard, cultural studies also includes a number of relatively independent areas of subsections, which in turn are divided into two types:

1. fundamental knowledge;
2. practical knowledge.

In *fundamental knowledge*, cultural studies calls for the identification of important aspects of cultural development and the study of cultural processes based on the general laws of socio-cultural life, its manifestations and processes.

In practical knowledge, cultural studies studies the organisation of cultural life of the society, technology, activities of cultural institutions, public interests, motives for engaging in cultural studies, ways of meaningful organisation of free time. Its main focus is the development of cultural policy, implementation of cultural and entertainment programs, economic and political, as well as moral support.

The study of problems such as the genesis of culture, typology of culture, methodology of studying culture, relationship with other phenomena of culture and society, logical philosophy of culture belongs to fundamental knowledge. The study of specific manifestations of culture and its forms is related to practical knowledge. Knowledge about the types and forms of art, physical, as well as spiritual culture, and other areas of cultural studies has a practical nature. These are manifested in:

1. Fundamental cultural studies includes a social orientation. It studies the situations and events that occur in the course of life activities of people together. At the same time, the person is considered

not as a person with individual characteristics, but as a conditional functional subject of cultural conditions.

2. Cultural psychology (psychological anthropology) mainly focuses on the person who is the carrier of a certain culture. The main focus is on the study of norms and cultural values, which are the basis of any culture, as well as human processes that include these norms.

3.Direction. Cultural semantics studies cultural phenomena as texts. All socially important information is a system of information carriers, which are stored and transmitted transversely. In addition, texts can be expressed in any products of human activity, not only verbal, but also non-verbal, as well as with the help of symbols. The main focus is on the culture of communication between people in society.

4. The history of cultural studies studies the emergence, development and mechanisms of certain concepts and theories about culture. The importance of the history of cultural studies for culture shows how important the history of philosophy is for philosophy. These fields of knowledge form an important part of cultural and philosophical knowledge, and modern theoretical constructions base their history on the result of ideas. The history of cultural studies is not only an independent branch of science, but also appears as a part of social and psychological anthropology, cultural semantics.

The highest level of research and generalisation in sociocultural studies is culturology - a generalisation of laws that define cultural events and processes as special categories of human existence. This is the level of the general holistic theory of culture, which considers it as the main result of the collective life of people. At this level, the conceptual apparatus of culturology is created, the technology of the methodology of studying cultural phenomena is developed. In addition, general concepts about the structure of culture, its typology and dynamics are given. The relationship between culture and natural civilization is studied, that is, the functions of culture as a whole are studied.



The second level of research is the subject of analysis of cultural systems such as language, morality, ethnicity, etc. The following research directions are developed for their analysis:

- socioculturology, which studies culture by classes, estates, social groups, political and religious structures;
- ethnoculturology, (ethnos - people) studies cultural systems based on ethnic characteristics;
- historical culture studies various historical variants of socio-cultural systems (Indo-Buddhist type of culture, Islamic culture, etc.).

The third level of research appears in connection with the analysis of cultural forms of basic patterns that are repeated in each specific culture. Examples of such cultural forms are norms and stereotypes of people's consciousness and behaviour in various standard situations (the culture of greeting people when they meet), reference models and styles (dominant artistic styles), etc. Researchers believe that the basic unit of culture is cultural forms, which serve as "cells". Some cultural forms are so common throughout the world that they are called "**cultural universals**."

Finally, the last level of research brings us to the analysis of the actual facts of culture, which are usually referred to as "**artefacts**". They represent special cases of the implementation of cultural forms, which change depending on the specific conditions of place and time. Thus, traditional customs, wedding ceremonies, or ceremonies for a reason are examples of cultural form. So, the specific events, entertainment, dances or funerals performed by living people are called **cultural artefacts**. Thus, artefacts are the product of public use of a specific real sample. However, the process of studying artefacts already goes beyond the level of cultural studies and introduces us to the history of culture, which is a systematic description of many different types of artefacts.

The psychology of culture is the real creator of culture - the person himself. That is why cultural studies realises the relationship between man and culture, the processes of forming the spiritual world of a person, and the development of abilities. As a subject and object of culture, it is important in analysing the problems of the individual, his transformation into a real person, and the processes of acquiring life skills.

At the first level of research, cultural psychology is a cultural process focused on the study of the individual as a carrier and interpreter. The result of the analysis is a general socio-cultural theory of the person, which shows how the behaviour of Islam is defined in the culture. It analyses the reasons for the disruption of the regulatory process, and defines the general laws of

the formation of culturally determined personal characteristics.

The second level of research can be called the psychology of group interaction and social reproduction of the individual. At this stage, theories and methods of personality education are studied. The focus is on learning:

- mechanisms of socialisation of a person's general knowledge and skills related to community life, his acquisition of various types of social practices;
- mechanisms of inculturation - a person acquires a certain stage of his culture, learns its norms and values, stereotypes of behaviour, which makes him culturally mature in the society where he lives;
- mechanisms of socio-cultural self-determination of a person, self-determination of a person, determines his belonging to certain political, ethnic, social and other groups.

Since all the processes studied at the second level of cultural psychology are carried out in a social situation, the most important field of research is also based on the study of communication (communicative) and human interaction processes in society.

The second level of research is analysed in connection with the study of the mechanism of the use of acquired cultural knowledge and skills of a person. The set of stable socio-cultural stereotypes existing in people's minds is studied. In the process of socialisation and inculturation, a person has reached the level of automatism. Therefore, it is about a set of certain socio-cultural relations of behaviour that work without the participation of consciousness. It would be appropriate to call such a relationship a mentality. In essence, mentality represents the cultural values and cultural forms acquired by the individual. These are the "building blocks" that make up a set of features, moral rules, customs, cultural and national traditions of a whole people. Sometimes the sum of such features is called national character.

The fourth level of research includes the analysis of human creative activity, during which all innovations in culture are created. At the same time, we are talking not only about geniuses whose discoveries have become part of world culture, but also about ordinary people. For them, the process of acquiring new knowledge is also creativity. In other words, at this level, it is studied how a person is able to overcome traditional cultural norms and stereotypes and create new things.

Culture This direction of culturology defines the semantics and communicative function of culture. After all, it is difficult to imagine any process that takes place in culture without constant communication between



people. Therefore, cultural studies naturally studies the mechanisms of information exchange between people in society. We must remember that the common language, understandable for all members of a certain society, is not only words, but also a system of other symbols, i.e. drawings, emblems, material objects, rituals. The study of all types of languages of socio-cultural communication, the formation of their movement mechanisms and the principles of their activity creates a general integrated theory of semantic procedures in the field of cultural semantics. It describes the situations of collecting, recording and transmitting socio-cultural experience of different societies. At the same time, it is important to determine the general structure of the semantic field of culture, observe the dynamics of social communication processes, create a typology of semantic objects, and develop a research methodology.

The second level focuses on the study of semantic systems. including:

- a system of interpersonal information exchange that provides cross-cultural communication between people in society. It occurs based on the use of verbal and non-verbal means of communication;
- a mass media system that provides information of social importance to a large number of people at the same time;
- a social identification system representing a set of individual norms and titles, symbols, emblems, as well as symbolic actions (customs and ceremonies, cultural-national values), with the help of which people, things, territories, etc. are defined;
- system of storage and transmission of material monuments, texts and other forms of information.

At the third stage, semantic forms are analysed. In this regard, all kinds of cultural artefacts have, to one degree or another, semantic properties of anything and human-made properties. Therefore, a piece of pottery found by archaeologists can reveal a lot about the society in which it was used. Semantic forms are patterns embodying one or another semantic image, symbolising some meanings, ideas or values.

As we mentioned above, one of the main tasks of applied cultural studies is to study and form the techno-cultural aspect for purposeful management of cultural processes. For this, first of all, it will be necessary to decide which areas of culture should be managed, to define the goals, objects of influence, and to determine the methods and means of influence used.

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