

FORMATION AND DEVELOPMENT OF PERSONAL CULTURAL LEVEL

L. J. Sohibova

Department of Social Sciences of Karshi State University Doctor of Philosophy

Resume: In the article, the cultural level of a modern person is thought about scientific, rational knowledge, science, ideas that glorify enlightenment, which for the first time in the history of mankind encourages a person to constantly raise his cultural level.

Keywords: cultural level, methodology, idea, imagination, direction, empiricism, analytics, logic, production, fixation, society, renaissance, ontology, civilization, cultural institutions, mythology, naturalism, theocentrism, anthropocentrism, meaning.

The cultural level of a person has been increasing in accordance with conditions throughout the history of mankind. In each period, socio-economic development caused the formation of new knowledge and ideas, the assimilation of this knowledge and ideas determined the nature of the cultural level of the individual. Indeed, at certain stages of human history, regressive states and periods of stagnation prevailed in certain societies. However, such deviations did not harm the laws of the development of an individual society, the trends of its development. At each stage of development, there are changes in the nature of production and reproduction, structural and qualitative updates in the economy, the improvement of productive forces, achievements of science, education and culture, the rise of human capital, improving the quality and standard of living of people ultimately leads to social development of society - the basis for economic development is created.

Socio-economic development has led to an increase in the number of scientific and educational institutions operating in society along with economic facilities. Academies, research centers, madrassas, institutes, universities, which arose and functioned at different stages of human development, have created the basis for the continuous development of empirical, practical and theoretical knowledge about the world. The activity of these settlements, on the one hand, caused the emergence of new teachings, ideas, ideas and values about nature, society and human existence. These doctrines and ideas, in turn, led to the acceleration of socio-economic development. On the other hand, the activities of scientific and educational institutions, in harmony with the development of natural science and socio-humanitarian knowledge, improved the methodology of their fixation, i.e. approaches, methods, methods, principles, imperatives and means of cognition. forming. Thirdly, as these institutions are formed, the opportunities for acquiring, promoting and popularizing natural science and socio-humanitarian knowledge will expand.

Knowledge and teachings, ideas and values, formed in accordance with the spirit of the times and in accordance with existing needs, were actively assimilated by a person of that time, which determined the nature of his cultural level. Updating trends in socio-economic development, in response to which changes in the nature of knowledge and perceptions have changed the nature of the cultural level of the individual.

So, the cultural level of the individual began to form as a complete link in the next "cause-and-effect" chain:

If we consider the process of formation of the cultural level of personality at different stages of human development, following this logic.

In the ancient world, socio-economic development took place in a unique way. Although the process of anthroposociogenesis covers a period of about 2 million years, the cultural activity of human society began only in the Late Paleolithic period. However, this cultural activity also dates back several thousand years. At the initial stage of the period, difficult natural conditions forced a person to adapt to them and conduct economic activities. This adaptation activity required the formation of certain ideas about nature. We know that the first mythological views arose in response to this need. These views influenced the character of the cultural level of the people of that time. Therefore, we can say that the cultural level of people who lived in the early stages of the ancient world had a mythological character. This cultural level was based on knowledge expressed in myths, fairy tales, epics, songs that did not establish boundaries between real and imaginary life.

It is important that in the ancient world, both in the East and in the West, economic activity was managed by people who were able to think in detail, were able to think systematically and logically. Representatives of this class were not limited to the management of economic activity, but also engaged in the dissemination of knowledge about it.² As a result, "the unity of empiricism, analytics and logic in human behavior gradually led to the emergence and formation of economics in the literal sense of the word".³ This is only one side of the matter. On the other hand, the assimilation of naturalistic knowledge about agriculture and animal husbandry gave a naturalistic character to the cultural level of the individual. This cultural level was based on the knowledge of nature, its phenomena and processes.

The feudal economy of the Middle Ages radically improved the forms of management typical of the ancient world. In particular, in the early Middle Ages, first in Asian countries, then in Western countries, a multi-level economy and new economic relations emerged. This, of course, affected the pace of socio-economic development of the country. In the future, the increase in the efficiency of production in agriculture, the development of crafts and trade, the emergence of cities serving as centers of trade and economic relations, accelerated these rates.

The emergence of large scientific centers was not a trend unique to the medieval East. Such centers began to appear in Western countries in the XII-XIII centuries. In particular, the first universities were established in Paris, Oxford, Cambridge and other European countries. At these universities, students were taught grammar, rhetoric, logic, arithmetic, geometry, music, and conducted scientific research on various subjects.¹ The development of socio-humanitarian knowledge and teachings based on theocentric ideas, natural science knowledge and teachings based on theocentric ontology in the countries of the East and West, the creation of scientific centers promoting and propagandizing them, has changed the nature of the cultural level of the individual. This level, which has now acquired a theocentric character, was based on knowledge linking the cause of processes in nature and society, the essence of human existence with God.

The Middle Ages ended in the 14th century with the second phase of the Muslim Renaissance in the East and the Renaissance in the West. By this time, the political and socio-economic situation in the countries began to change radically. In particular, the first centralized states appeared both in the East and in the West. This situation has created the basis for the rapid development of the economies of the countries. Agriculture and animal husbandry, crafts and trade developed. As people's desire for cities increased, their importance in public life increased. New economic relations have led to revolutionary cultural changes. The discovery of printing, discoveries in geography, mathematics, anatomy, physiology, medicine, cartography, chemistry, astronomy have radically changed the social, economic

² Қаранг: ўша ерда.- 134-с.

³ Қаранг: ўша ерда.- 134-с.

¹ Қаранг: Потапчук И.В. Первые университеты Эпохи средневековья.// Вестник Университета имени О. Е. Кутафина, 2016, №7.-92-с.

and cultural life of society. The knowledge that came to the surface through discoveries served to put an end to the monolithic position of the Christian religion in the West. "The dictatorship of religion and the church has been broken in all aspects of public life. Such a sharp turn has taken place not only in philosophy, art or literature, but above all in the shell of the Christian religion. In other words, the process of secularization has begun in a number of European countries. The process of secularization (liberation from the influence of religion and the church) has reduced the influence of religion on people's worldview."¹ In the East, socio-economic changes during this period created the ground for the development of superstitious ideas. The weakening of the position of religion in public life put an end to the theocentric worldview, and an anthropocentric worldview began to take its place. "Looking at the changes taking place in the natural and social environment, from the point of view of intellectual and mental capabilities of a person and looking for the causes of happiness or unhappiness of a person not in a divine miracle in heaven, but in the social and natural environment in which he lives, began to occur."² The cultural level of a person who has mastered the knowledge formed due to this mood has acquired an anthropocentric character. Such a cultural level was based on knowledge that glorified a person, his needs and interests.

In the period of human history, called the new century, the nature and pace of socio-economic development have acquired a completely new form. The bourgeois revolutions that took place one after another in a number of European countries changed not only the class structure and social hierarchy of society, but also the nature of socio-economic relations. The forms of labor that prevailed in previous historical periods were replaced by manufacturing. Production gives priority to profit and production efficiency. To achieve these goals, it was necessary to rationalize the production process, that is, to organize it rationally. This necessity dictated the development of science, turning it into a productive force. In response to social trends, science developed as a specific form of social consciousness, as a factor of rationalization of production. During this period, especially natural sciences and exact sciences developed at an unprecedented level. The concentration of scientific knowledge laid the foundation for a scientific revolution in society. Also, the society formed teachings and ideas glorifying science, calling people to enlightenment, and social mechanisms that promote and promote them. These processes gradually covered the countries of the East.

These trends, of course, have not bypassed the cultural level of the individual. The cultural level of a modern person is based on knowledge of a scientific and rational nature, ideas that glorify science and enlightenment. Moreover, for the first time in the history of mankind, enlightened teachings appeared, encouraging people to constantly improve their cultural level.

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¹ Чориев А., Чориев С. Ренессанс даври Европа фалсафаси.- Т.: Тафаккур каноти,2015.- Б.4.

² Ўша ерда.

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