



FEATURES OF THE PRESENCE OF CULTURAL VALUE IN CULTURAL SPACE

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Annotation: This article provides a detailed explanation of the philosophical representation of cultural space, the history of the genesis, evolution and development of the concept of "being", the content and essence of cultural being, the scientific and philosophical views of some foreign and Uzbek philosophers on the characteristics of cultural being, and the classifications of "being" as a phenomenon.

Keywords: "phenomenon", "dasiyn", being, Cultural being, objective cultural being, subjective Cultural being, cultural space, M.Xaydeger, A.G.Spirkin, J.Ya.Yaxshilikov, N.E.Muhammadiyev, B.O.Turayev, absence, space and time.

Introduction: A person enriches his cultural world with his life experience, activity, knowledge, science, morality, behavior [1, – pp. 31-35]. Various processes and phenomena (values, rules, customs, ideas) implemented through cultural activity, cultural relations of people, are undergoing transformational changes in the conditions of today, renewing their appearance. Various events and realities that are taking place, in turn, are radically changing the internal structure of human activity and cultural space. Taking into account that cultural space is formed from cultural activity and cultural units, and that cultural space is a form of existence of cultural being, studying the cultural activity of a person, which subjectively affects cultural being, and philosophically analyzing the fundamental essence of cultural being, as well as determining its connection with cultural activity, allows us to give specific recommendations as one of the main solutions to these problems.

Also, the global popularization phenomena are increasing the integration of cultures and creating new forms of cultural activity. Therefore, finding solutions to such problems is more important than ever.

Research Methodology: To achieve the goal set during the research, it is necessary to have an ideal, mental expectation of the result, and to carry out scientific and cognitive actions for this. Man lives in the natural world and, as an intelligent being, expands cultural existence by operating in all directions. This is done not spontaneously, but systematically. So, the question arises, what is cultural existence? Before answering this question, it is appropriate to introduce antiquity into the content and essence of the concept of "existence" and then clarify the essence of cultural existence. In finding a solution to the problem, such methods of scientific knowledge as analysis and synthesis, generalization, historicism and logic were used.

Results and Discussions: If we look at the history of the genesis, evolution and development of the concept of "being", various concepts have been put forward in this regard, namely: mythological, religious, philosophical, scientific and practical. Since the analysis of all of them



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is not within the scope of our research, we would like to present the views of some modern philosophers on this issue. For example, the German philosopher M. Heidegger, who lived in 1889-1976, was the first to introduce the concepts of “phenomenon” and “dasin” into philosophy, in his work “Being and Time”: “Being, rather than its essence, expresses the essence of the existence of something. If the essence of existence is determined by the question “what is there?”, and existence itself is determined by the question “what does this existence mean?” Being is neither God nor the basis of the universe. Being is something closer to man than a stone, an animal, a work of art, a machine, an angel, or God. This is man’s self-awareness, that is, human being”[2, –C. 123]. So, M. Heidegger tried to explain the issue of being by proceeding from the essence of man. Until then, we would not be mistaken if we say that this issue had been ignored by philosophers.

One of the Russian philosophers, A.G. Spirkin, on the issue of being: “All existing things belong to the world. They include both material bodies and all processes (physical, chemical, geological, biological, social, psychological, spiritual). Their properties, connections and relationships also include. Fairy tales and legends, which are the fruit of a wild imagination, and even the fantasies of a patient, exist as a spiritual reality that is part of being” [3, –C. 243], correctly interpreting its scope.

Uzbek philosophers Y.J. Yakhshilikov and N.E. Muhammadiev defined: “Being is a general philosophical category that expresses various things, phenomena and processes in nature and society, individual individuals, social groups and communities, the state, level and forms of human consciousness on the basis of signs of existence” [4, p. 58], while B.O. Turayev, who further supplemented this definition, gave the following definition: “Being is the most general and universal philosophical category that encompasses all (material and spiritual) forms, (real and unreal) types and (past, present and future) manifestations of existence” [5, p. 9]. Both definitions are correct, one of which is a narrow definition, and the other is a broad definition. In all philosophical literature, existence is divided into: material and spiritual; actual and potential; real and virtual; natural and social existence. Also, while dividing natural existence into primordial natural existence and “secondary nature” existence, “secondary nature” existence is divided into: human existence; spiritual existence; social existence, and depending on the flow of time, it is divided into such parts as “past existence”, “present existence”, “future existence” [5, p. 17-19]. In our opinion, these classifications of “existence” as a phenomenon do not pay enough attention to the following. In this case, it is appropriate to divide “existence” into two large groups: first, material existence; second, cultural existence. Because any “secondary nature” existence is nothing more than “cultural existence”. Based on this, we can cite the “cultural being” that humanity has created by processing the gifts of nature with its own hands and intelligence, transforming them into civilization, since the day it appeared. These include all the tools, devices, factories, machines, information technologies, houses with all modern conveniences, cultural centers, and literature created by human labor in order to separate itself from nature.

S.O. Abdulkhalikov, who studied the issue of cultural being, gave the following definition: “Cultural being is the basis of the existence and development of society. People and the existence created by them are culture, that is, the structural aspects of cultural being” [6, p. 21]. In fact, although this definition was aimed at revealing the fundamental essence of the issue, it did not fully achieve the intended goal.



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In our opinion, in order to find an optimal solution to this issue, it is necessary to clarify the concept of "culture". Currently, philosophers interpret the concept of "culture" in three aspects: firstly, the free realization of a person's own abilities, that is, free creativity; secondly, a valuable attitude towards reality;

thirdly, as a concept reflecting the things created by a person with his own hands and intelligence. To date, the definitions given to the concept of "culture" have exceeded 500.

In the "Explanatory Dictionary of the Uzbek Language": "Culture is derived from the word [Arabic shaharlik, madinlik - civilization] and is a set of achievements achieved by society in its production, social, spiritual and educational life" [7, p. 521]. Based on this and the analysis of the concept of "being" presented above, the concept of "cultural being" can be philosophically defined as follows.

Cultural existence is a product of things and phenomena that have a certain order, scope and scale as a result of socio-economic, political-legal, spiritual-enlightenment processes created in the natural world and human society as a result of the processing, maintenance and upbringing of material and spiritual wealth by human hands and intelligence.

According to the principles of classifying the concept of "existence" put forward by modern philosophers, "cultural existence" can also be classified as follows.

1. Objective cultural existence is an existence created by man for thousands of years, consisting of realities that are currently independent of his consciousness. For example, structures, techniques and technologies, artificial reservoirs created, innovations created by thinkers and others like that.

2. Subjective cultural existence is an existence in an ideological, spiritual form that is currently directly dependent on the human consciousness. For example, fiction, art, ideology, etc. are among them.

In this regard, it is necessary to take into account that from the point of view of Uzbek philosophy, it is impossible to separate one from the other or to oppose one to the other, to put one above the other. Because they complement each other, one cannot exist without the other, and as a result, they cannot achieve the status of reality.

No matter what form a cultural entity exists in, it has the properties of variability, development, improvement, in short, transformation, which can often move dialectically and in some cases synergistically. [8, p. 31-34].

Since cultural existence is created as a result of processing material and spiritual wealth through human labor and intelligence, it can also be classified as actual and potential, as well as real and virtual cultural existence[5, p. 18].

Having gained its independence in September 1991 after a long open and hidden struggle, the Uzbek people have established themselves on the political map of the world as an independent state, that is, a new cultural entity. Over the past 30 years, having passed the path of national revival (1991-2016), they have taken a step towards national ascension (since 2017). It has been recognized by the people of the world as a cultural entity.

It is no secret that our enemies, who do not see the existence of Uzbekistan as an independent cultural entity, its rapid development in space and time, are promoting counter-ideological ideas that glorify spiritual destruction, that it did not exist, that its "existence" is temporary, and then it will again become "non-existence". In order to find a solution to this issue, it is necessary to deeply understand the philosophical meaning of the concepts of "existence" and "non-existence".



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It is known that a person in the personification of humanity, which is the cradle of nature and society, comes to the mortal world and, over time, moves to the immortal world. During this period, a person struggles to survive. In this struggle, he learns that the world consists of internal contradictions and contradictions. Because the things in existence that surround him are both changeable and immutable at the same time. For some, this is existence, and for others, non-existence. Today, humanity is looking for an answer to the question of what is either "existence (life); or extinction (death)". Indeed, a nuclear disaster, ecological crises, various incurable infectious diseases (coronavirus pandemic, etc.) can irreversibly stop the natural time of human existence on planet Earth, which is calculated in millions of years. Since the question of "being" or "not being" remains a truly universal and uniquely acute issue, it is especially important to understand the problem of being and non-being. In this case, it is necessary to consistently move from its simple life foundations to increasingly complex philosophical considerations and conclusions.

The concept of "non-being" is used as the opposite concept to "being". Non-being means nothing, that is, nothing exists in the place in question.

Non-being is a concept of relative content, expressing the absence of something somewhere or in something, at the same time. For example, non-being is said to mean the absence of past and future events in the present tense (at this very moment). Today's event did not yet exist yesterday, but existed as a potential existence. Tomorrow's event is also a non-being for the time being, but a potential existence. We judge the past by the traces it leaves today, and the future by the pace and trends of change in today's events. Today's reality will turn into nothingness tomorrow, many living creatures will be dead tomorrow, that is, life will turn into death. Death is the absence of life. The vital being of an individual turns into nothingness when he dies. But his remains, his body, may not disappear at once. When they disappear, his image may remain in people's memories. So, absolute nothingness itself does not exist. In this sense, nothingness acquires a relative meaning.

Nothingness can also be understood in the sense of knowledge. Objects that we consider to be non-existent may still be beyond the limits of our thinking and cognition. The absence of objects belonging to a certain class, relationships and connections of the world in a certain place in reality can also be called non-existence" [4, pp. 58-59].

Conclusion/recommendations: In conclusion, it should be said that the cultural space is interpreted within the framework of philosophical research as a single universal, intercultural space that is multi-systemic but not unified. Its composition is extremely broad and complex, interconnected and developing in an inextricable way. The entire being, the material and spiritual world, is embodied in the cultural space and manifests itself as a cultural being. The individual and collective cultural activity of people with creative abilities has formed the cultural being [9, p. 58].

The concept of non-existence means the non-existence, non-existence, unreal properties of things and phenomena. Non-existence is something that does not actually exist, has not yet appeared or has already ceased to exist. The form of manifestation of being is something, non-existence is nothing. Non-existence is a general philosophical concept that expresses things that do not really exist at the time of the specific activity of a subject. Thus, independent Uzbekistan is a cultural entity existing in a cultural space. It is a cultural entity that exists, is currently building a democratic legal state and forming a civil society. It is a cultural space of



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local form, which is an attribute of a cultural entity with its own structural structure, distinguished from others in space and time.

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