

## THE CULTUROLOGICAL AND SOCIO-PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF CULTURAL DEVELOPMENT OF SOCIETY

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**Annotasiya:** Ushbu maqolada jamiyat madaniy taraqqiyoti tushunchasining kulturologik va ijtimoiy-falsafiy tahlili hamda madaniy hayot tushunchasi haqida fikrlar muxtsar bayon qilingan.

**Kalit so‘zlar:** madaniyat sohasi, madaniyatshunoslik, madaniy hayot iborasi, falsafiy tushunish, ijtimoiy-madaniyat, madaniy-falsafiy qarash, jamiyatning madaniy taraqqiyoti.

**Аннотация:** В данной статье кратко изложены культурный и социально-философский анализ концепции культурного развития общества, а также мнения о концепции культурной жизни.

**Ключевые слова:** сфера культуры, культурология, выражение культурной жизни, философское понимание, социально-культурный, культурно-философский взгляд, культурное развитие общества.

**Annotation:** This article briefly presents a cultural and socio-philosophical analysis of the concept of cultural development of society, as well as opinions on the concept of cultural life.

**Keywords:** cultural sphere, cultural studies, expression of cultural life, philosophical interpretation, socio-cultural context, cultural-philosophical approach, cultural progress of society.

The history of the world and the development of nations and ethnic groups clearly demonstrate that at every stage of human progress, new dimensions of understanding and interpreting a country's cultural life have continuously emerged. In this regard, the social and cultural essence of the concept of cultural life within society is undoubtedly defined by humanity's centuries-long path of development.

Among the issues attracting significant attention from scholars worldwide is the study of the relationship between cultural life and socio-cultural processes within society. Considering the cultural condition of this concept is especially important today, as the cultural life of countries faces an increasing range of diverse threats and challenges, making the resolution of related problems critical.

Although the phrase “cultural life of society” has been used sparingly in the history of cultural studies, various scientific theories and knowledge have addressed it in different contexts. Multiple approaches exist toward this concept, reflecting distinctive characteristics and perspectives unique to Eastern and Western peoples, which are clearly manifested in their cultural consciousness and views on cultural life. At present, many internationally renowned scholars and thinkers have expressed numerous ideas regarding the universal, national, and cultural values of this topic.

It is essential to note that the closely intertwined concepts of culture as a field of study and the cultural life of society should be analyzed separately and comprehensively.



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Since ancient times, people have sought to explain the foundations of these criteria through this very concept. Consequently, the term “cultural life of society” represents one of the most complex notions, integrating a wide range of aspects into a cohesive whole as an integral part of societal characteristics. Therefore, it inherently encompasses processes that classify and structure the cultural life of a country within various socio-cultural factors.

For any nation, this concept serves as a fundamental term vital for cultural policy and manifests distinctly as a unique criterion for every form of cultural activity. From this perspective, cultural identity reflects the essence of state policy and expresses the way of life of that country. Refined on this basis, national-cultural values become evident according to the fundamental principles underlying the country’s cultural life, symbolizing its pace of development and implementation.

Within the scope of cultural studies, it is crucial for every individual, just as in other spheres, to experience a harmonious cultural state by maintaining consistent interaction with both external and internal life phenomena. The role of individuals in the cultural life of society involves understanding its content and essence, as well as striving to improve and appreciate a meaningful standard of living. Indeed, every person is influenced by the country’s development and cultural-educational reforms and gains strength from them. Each individual evolves their past experiences and life approaches, continuously striving to realize their goals and dreams, thereby discovering their identity and becoming an active subject of the cultural world—an established and proven phenomenon.

As an example, the stages of a country’s development, its cultural life, cultural-educational reforms, and the process of self-awareness as a subject of human attitudes and activities consist of comparative, constructive factors and forms. The cultural life of society in this context originates from the cultural state of individuals and is composed of the high level of cultural activity within society and human life.

The cultural life of society emerges on the basis of cultural identity and spirituality; related processes take place, leading to the formation of cultural needs and the creation and proper utilization of Uzbek national values.

This situation, based on cultural reality, reflects the dynamic transition from one stage of social life to another, characterized by a shift from one meaning to another. The dynamic changes in the cultural life of society and their connection to social development indicate the existence of a cultural-educational system that serves as a criterion for all types of cultural subjects corresponding to the integrated directions of any state’s culture.

In the life of every country, including our state building a democratic lifestyle, the various aspects of cultural life that organize this system are currently of great importance. In this sense, the harmonious and balanced state of society, the socio-cultural structure, and the established and stable relationships among people are implemented in interconnection.

The cultural life of a country manifests as a unified foundational concept for each of its members and has the ability to influence the content and essence of situations within various spheres. This concept encompasses all types of cultural values, national traditions, responsibilities and duties, compassion, conscience, loyalty, honesty, bravery, purity, and sincerity. On this basis, the humanistic traits and virtues developed find expression in social aspects. In this sense, culture, as a set of noble human qualities, is also an inseparable component of any society—a collection of cultural values.



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Accordingly, the phrase “cultural life of society” holistically represents the cultural and ethical relations and communications of individuals, nations, and the country, reflecting an important aspect of social lifestyle. The term “culture” in this context reflects the immaterial form and content of social and life values of individuals, peoples, and society, expressing the essence of humanity as a socio-cultural being

It is important to note that there are many definitions of the term culture, some of which offer various interpretations. One widely accepted definition describes culture as “the totality of all material and spiritual wealth created throughout historical development.” We also acknowledge and agree with this definition and the general views associated with it.

From this perspective, the concept of cultural life is manifested in close connection with the notion of culture. Among the various definitions of culture, numerous interpretations have been presented. To date, more than a thousand definitions of culture have been proposed. In the field of cultural studies and cultural theory, there remains no universally accepted definition of culture. Based on various theories developed by scholars, the following designations of culture can be distinguished: Culture is:

- all material and spiritual wealth created by humans;
- the artificial, “second” nature of humans;
- the generalized set of human activities;
- creative activity;
- the spiritual state of society;
- the quality of society;
- the quality of the individual, among others.

Unlike nature, culture encompasses everything created by humans. According to this view, cultural theory is based on the division of culture into two types: material and spiritual.

In this regard, efforts are being made in our Republic to further develop the scientific categories, concepts, and perceptions related to the discipline of “Cultural Studies.” To successfully implement this process, increasing the number of specialists in cultural studies within the education system and applying the sources they create in practice will ensure the effectiveness of this work.

Initially, the concept of culture was used to describe humans' purposeful influence on nature as well as their self-education and acquisition of knowledge. Later, as cultures of different peoples came closer and interacted, the notions of world culture and civilizations' cultures emerged.

The term culture, used in a broad sense, represents the achievements attained in the productive, social, and spiritual life of society; it also reflects the results achieved by a particular nation or social group to some extent, including literacy, intellectualism, enlightenment, and living conditions that meet human needs.

Culture is divided into material and spiritual cultures based on two main types of human activity: material and spiritual creativity. Material culture includes all areas of material activity and the results achieved in each—tools, housing, everyday items, clothing, transportation, communication means, and so forth.

Spiritual culture encompasses areas of intellectual and spiritual creativity—knowledge, ethics, education and upbringing, philosophy, law, science, art, literature, folklore, values, and others.



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Now let us reflect on the origin of the word “culture.” It is known that even in the most ancient times, people did not possess a clear concept of culture, yet they followed it in its simplest forms, recognizing that a human being could not be distinguished from an animal without such practices. This awareness mainly arose in ancient Rome and Greece. For example, the term “Cultura” is known to have originated specifically among the ancient Romans.

In ancient Rome, this term was used in the sense of “cultivating the land” or “tilling.” The earliest information that culture meant working the land is found in the work “De agri cultura” written by M.P. Caton, which has reached us from antiquity. However, the earliest work that addressed cultural issues theoretically, at least to some extent, belongs to the famous Roman statesman, philosopher, and orator Marcus Tullius Cicero (106–43 BCE). Undoubtedly, Cicero’s ideas about culture represent initial conceptions. Nevertheless, he attempted to reveal the essence and meaning of the cultural phenomenon and to explain how culture theory differs from its primitive notions.

Today, like in other countries worldwide, our country is witnessing a rapid development of information communications and the growing influence of globalization. These factors strongly impact the dynamics of changes in our society’s cultural life.

The recent visit of our Head of State, Shavkat Mirziyoyev, to the United States, his negotiations with the leaders of this powerful country, meetings with business representatives, and others indicate the high level of attention paid to cultural, socio-cultural, and political spheres in our country, highlighting the significance of perspectives in this area.

Another American cultural scholar, S. Huntington, in his works analyzed the unique characteristics of national identity and religious-confessional similarities in the cultural lifestyle of a country, as well as the distinct features of understanding national-philosophical identity. He linked these to the problems related to the rise and fall of self-awareness in individuals, using his own homeland as an example within the framework of its interests. This scholar’s work, widely translated into many languages and popularly known as *The Clash of Civilizations*, caused a great deal of controversy and diverse evaluations.

From this perspective, special attention should be paid to each individual’s inner psychological and spiritual world and self-awareness when harmonizing the cultural, spiritual, and philosophical components of life. This issue opens broad opportunities for building, assimilating, and harmonizing various socio-cultural values through philosophical factors. In our view, in the cultural policy of a country, cultural life manifests as one of the main concepts, expressing the most essential features of events and phenomena in words.

In conclusion, it can be said that in describing society’s cultural life, one of the fundamental phrases of social-philosophical policy of a country, it is necessary not only to consider the status of the processes reflected therein but also to pay attention to their unique genesis and dynamics that determine each aspect’s characteristics.

Currently, it is of great importance to separately identify the elements related to society’s cultural life and understand the essence of the issues associated with it.

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