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DEFINITION OF THE CONCEPT OF "CULTURE" AND ITS SCIENTIFIC FOUNDATIONS

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Abstract

In this article, the emergence of the concept of culture, the definitions given by different scientists in different periods are analytically described on a scientific basis. In addition, special attention is paid to the perception of culture as a phenomenon, the importance of laws that directly affect its development, and issues related to the management of culture based on them. The theoretical foundations of the term "culture" are objectively approached and corresponding scientific and creative conclusions are given.

Keywords: Culture, civilization, technology, science, art, political institutions, history, cultural life, art, ethics, antiquity, traditions, cultural studies.

Introduction

Although the concept of culture has a long history, it has not lost its importance. In particular, this concept acquired its current meaning by the end of the XVIII th century and took a firm place in the system of social and humanitarian sciences only from the XX th century. The need for generalizing concepts that help to organize information that has an incomparable reach of human society and is constantly changing, is the reason for the wide spread of the concept of culture.

If we analyze the essence of the concept of culture on a scientific basis, according to its etymological meaning, the concept of culture goes back to antiquity. It can be found in ancient Roman treatises and letters. Metaphorically, the concept of "Culture" (and the derived concept of "cult"), like economics, was originally associated with the culture of something: the culture of the spirit, the culture of the mind, the worship of gods or the worship of ancestors. Such combinations existed for many centuries, and until the Latin countries began to use the term "civilization" in a broad sense, it covered the sum of social heritage in technology, science, art, and political institutions.

Herodotus, for example, devotes a significant part of his "History" to what is now called a description of culture. He even manages to identify a number of significant differences in the customs of the Greeks and Egyptians.

In ancient Rome, the concept of "culture" was also used in the sense of care aimed at improving life spiritually. According to information, the famous Roman philosopher orator Cicero also used concepts representing culture. In European nations, until the end of the 18th century, the term culture was used side by side with the concept of intellectual and moral



culture. It can be seen that the concept of "Culture" has not changed its essence from ancient times to the present, despite its various interpretations.

In the present period, the scientific concept of culture was created as a result of the understanding of the uniqueness of the spirituality created by mankind and continues to be created. In the process of developing in a normal manner, man did not differ from him in his social forms. In order for the term "culture" to appear, it is necessary to achieve a certain level of technical development and the socialization of labor. On this basis, culture gradually becomes more and more independent of humanity. Human endurance increases. Therefore, understanding culture as a phenomenon, understanding the laws of its development and learning to manage culture on the basis of concepts becomes a necessity.

American cultural theorists Alfred Kroeber and Clyde Kluckhohn point to the growing interest in this concept in their research on the critical review of the concepts and definitions of culture. According to their calculations, from 1871 to 1919, only 7 definitions of culture were given (the first of which is believed to belong to the famous English ethnographer Edward Taylor), and from 1920 to 1950, 157 definitions were given. Later, the total number of such definitions will increase significantly. In particular, according to the Russian scientist L. E. Kertman, the number of definitions given to culture in Russian literature is more than 400.

How can such different interpretations be explained? First of all, culture represents the depth and incomparability of the human race. As much as a person is inexhaustible and colorful, culture is also multifaceted and colorful. On the other hand, the approach to culture itself is largely related to the research relationship. Culture often becomes an object of study not only by philosophers, but also by sociologists, axiologists, historians and cultural scientists. Thus, if we analyze the theoretical foundations of the term "Culture", we will come across many scientific and creative conclusions.

Culture is a set of achievements in the material and spiritual spheres created by people in the process of creative activity, and the formation of daily experience and behavior and relationships; Also, culture is a specific level of knowledge that serves a particular society. In the study of culture, it is also possible not to benefit from the traditional uniform image of objective laws and causal relationships. An orderly study of culture requires the use of perceptions of expected and exceptional trends.

Until now, hundreds of definitions given to the concept of "culture" are aimed at illuminating, understanding, defining one or another aspect of "cultural existence". Among them is Edward Taylor, an English ethnologist who lived in the XIX th century: "Culture...is a complex entity that includes knowledge, beliefs, art, morals, laws, customs, and other abilities and habits that a person acquires and achieves as a member of society." [1.] – said, the definition remains close to the scientific truth.

The reason why culture has been given countless definitions is that it is a dynamic and meaningful phenomenon. In particular, Academician E. Yusupov defines the term culture as "culture-humanized nature, the product of the activities of people created in the sphere of economic, socio-political and spiritual life of society [2.]".

The term "culture" was first used by the ancient Roman public figure Marcus Portus Cato in his work "Agricola" ("On Agriculture"), where he defined culture as the cultivation of land,



the cultivation of plants, the care of animals, and the expression cultor - tiller of the land, husbandman, used to represent a herdsman, that is, a villager and a farmer. At the same time, the Greek thinker Marcus Tullius Cicero used the concept of "culture" in the sense of enlightenment, education, educator, teacher.

In particular, the philosophy of culture (kulturphilosophia) is an independent branch of philosophy that studies culture from the point of view of philosophical categories - existence, consciousness, society, personality, etc. In the XVIII-XIX th centuries, the problems of culture are specially considered within the framework of the philosophy of culture from the point of view of the historical development of culture, the place of culture in the life of man and society, and its essence. [3.]

The first anthropological interpretation of the phenomenon of culture was given by Edward Taylor (1832-1917) in 1871, who defined culture as a set of knowledge, art, morals, law, customs and other characteristics characteristic of a person as a member of society. As a researcher, Taylor shared the prevailing attitudes of positivism and evolutionism at the time. He considered the human race to be a unified concept that maintains its uniformity as a result of the universal law of evolution.

That's why E. Taylor tries to place ethnographic materials in chronological order, which he interprets as the history of the formation of human civilization.

In some sources, the term culture in the modern sense is said to have been used since the XVII th century. As an independent term, the German jurist and historian S. There is also information that it appears in the works of Pufendorf (1632-1694).

It should also be noted that some definitions of culture are also characteristic of its sociological concept. That's the point, to put it in perspective, culture is:

- "strong beliefs, values and norms of behavior that organize social relations and allow a common interpretation of life experience" (V. Beckett);
- "hereditary inventions, things, technical processes, ideas, customs and values" (B. Malinovsky);
- "language, faith, aesthetic taste, knowledge, professional skills and all kinds of traditions" (A. Radcliffe Brown);
- "common and accepted way of thinking" (K. Jung).

Researchers trying to define culture in Russian literature naturally emphasize the philosophical-anthropological, or philosophical-historical or sociological nature of this phenomenon. Here S.S. Averintsev, V.D. Gubin, V.V. Ivanov, L.E. Kertman, M.S. Kagan, Yu.M. Lotman, E.S. Markaryan, V.M. Mejuev, The names of V.I.Polishchuk, V.N.Toporov can be mentioned directly. In particular, E.S. Markaryan combines culture with reproduction and production technology of human society. In other words, culture is understood not as a means of mastering the world, but as a functional direction of these means to the development of the social whole.

In short, civilization is gradually becoming more and more independent of humanity. The tolerance of humanity is increasing. Therefore, understanding culture as a phenomenon, understanding the laws of its development and learning to manage culture based on these concepts becomes a necessity.

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It should be emphasized that issues related to culture are often not only studied by philosophers, but also by sociologists, axiologists, historians and cultural scientists. From this point of view, the use of methods that help to understand the phenomenon of culture based on the theoretical foundations of culture is also growing.

Used Literature

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