

History of the Process of Personal Cultural Formation

Lola Sokhibova

Teacher at the department of Social Sciences, Karshi state university

ABSTRACT: The article provides a scientific analysis of the cultural level of the individual, the factors that determine its cultural level, the impact of socio-economic processes at each stage of the historical development of man on the cultural level of the individual.

KEYWORDS: cultural level, cultural level of a new type of personality, social trends, historical analysis of person's cultural level, progress of modern society paradigm, the pragmatism of personality's cultural level.

INTRODUCTION

The cultural level of the individual has developed in accordance with conditions throughout human history. In each period, socio-economic development has led to the formation of new knowledge and ideas, the assimilation of which has determined the nature of the cultural level of the individual. Regressive states and periods of stagnation have indeed prevailed in certain societies at certain stages of human history. However, such retreats did not contradict the laws of development of human society, the trends of its progressive development. At each stage of development, changes like production and processing, structural and qualitative innovations in the economy, improvement of productive forces, achievements in science, education and culture, increase in human capital, increase in the quality and standard of living will eventually lead to laying the foundation for economic development.

MAIN BODY

Socio-economic development, along with economic objects, has increased the number of scientific and educational institutions operating in society. Academies, scientific centres, madrassahs, institutes, universities, which emerged and functioned at different stages of human development, laid the foundation for continuous development of empirical, practical, theoretical knowledge about the world. The activity of these places, on the one hand, led to the emergence of new doctrines, ideas, imaginations, values about nature, society, human existence. These doctrines and ideas, in turn, have led to a further acceleration of social and economic development. On the other hand, the activities of science and educational institutions in line with the development of scientific and socio-humanitarian knowledge have improved the methodology of their fixation, i.e. approaches, methods, techniques, principles, imperatives, means of knowledge formation. Thirdly, with the formation of these

institutions, opportunities for the acquisition, promotion and dissemination of scientific and socio-humanitarian knowledge increased.

Knowledge and doctrines, ideas and values, formed in accordance with the trends of the time, following the existing needs, were actively assimilated by the man of the time, which determined the nature of his cultural level. The renewal of socio-economic development trends, in response to which changes like knowledge and perceptions spontaneously changed the nature of the cultural level of the individual.

Thus, the cultural level of the individual emerged as a complete link in the chain "cause and effect" (diagram 1):

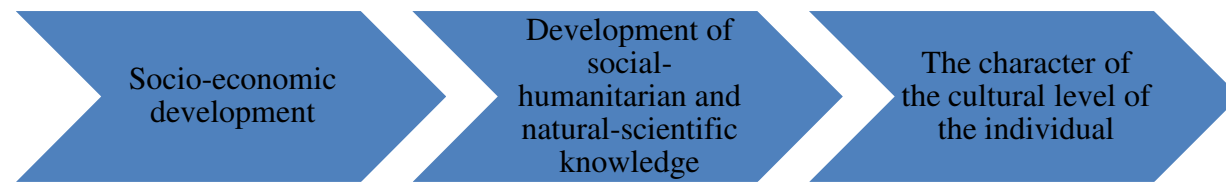


Diagram 1¹

Let us consider, following this logic, the process of personal cultural formation at different stages of human development.

In the ancient world, socio-economic development uniquely took place. Although the process of anthroposociogenesis lasted for almost 2 million years, the cultural activity of human society began only in the Late Polyolithic period. However, these cultural activities also lasted for several thousand years. In the early stages of that period, complex natural conditions compelled humans to engage in economic activities in accordance with them. These adaptive activities 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 nature of the cultural level of man at that time. Thus, we can say that the cultural level of people living in the early stages of the ancient world had a mythological character. This cultural level was based on the knowledge expressed in myths, fairy tales, epics, songs, which did not draw a line between real and imaginary life.

It is noteworthy that in the ancient world economic activity in both the East and the West was managed by people who possessed detailed accounts and calculations and were able to think systematically and logically. Representatives of this class were not only engaged in managing economic activities, but also in disseminating knowledge about them [1]. As a result, "the unity of empiricism, analytics and logic in human behaviour gradually led to the emergence and formation of the real economy" [1]. This is only one side of the issue. On the other hand, the assimilation of naturalistic knowledge of agriculture and animal husbandry also gave a naturalistic character to the cultural level of the individual. This cultural level was based on the knowledge of nature and the events and processes taking place in it.

¹ Developed by the author

The feudal economy of the Middle Ages radically improved the economic forms typical of the ancient world. In particular, the early Middle Ages saw the emergence of multi-sectoral economies and new economic relations, first in Asia and later in the West. This undoubtedly had an impact on the pace of socio-economic development of the countries. Later, the increase in the efficiency of agricultural production, the development of crafts and commerce, and the emergence of cities that served as centres of trade and economic relations accelerated this pace.

The emergence of major scientific centres was not only a trend characteristic of the Middle East. Such centres began to appear in Western countries in the twelfth and thirteenth centuries. In particular, the first universities appeared in Paris, Oxford, Cambridge and other European countries. Students in these universities were taught subjects such as grammar, rhetoric, logic, arithmetic, geometry, music and researched various disciplines [3]. The development of socio-humanitarian knowledge and doctrines based on theocentric ideas, natural science knowledge and doctrines based on theocentric ontology, and the emergence of scientific centres that promote and disseminate them in Eastern and Western countries, have changed the nature of the cultural level of the individual. This level, which is now theocentric, was based on the knowledge that links the cause of processes in nature and society, the essence of human existence with God.

The Middle Ages ended in the fourteenth century with the beginning of 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 had begun to change dramatically. In particular, the first centralised states emerged in both East and West. This set the stage for the rapid development of the countries' economies. Farming and animal husbandry, handicrafts and trade flourished. As people flocked to the cities, their importance in public life increased. The new economic relations led to revolutionary cultural changes. The opening of book publishing, discoveries in geography, mathematics, anatomy, physiology, medicine, cartography, chemistry, astronomy radically changed the socio-cultural life of society. The knowledge brought to the fore by the discoveries put an end to the monolithic position of Christianity in the West. "The dictatorship of religion and the church broke down in all spheres of social life. Such a steep turn took place only in philosophy, art or literature, above all in the very shell of Christianity. In other words, a process of secularisation began in several European countries. The process of secularisation has reduced the influence of religion on people's outlook" [2]. In the East, however, the socio-economic changes of this period opened the way for the development of ideological ideas. The weakening of the position of religion in public life put an end to the theocentric worldview, which was replaced by an anthropocentric worldview. "There were cases where changes in the natural and social environment were looked at in terms of man's intellectual capacity, looking for the causes of man's happiness or unhappiness not in a divine miracle in heaven, but in the social environment in which he lives" [2]. The cultural level of a man who mastered the knowledge formed by this sentiment also became anthropocentric. This cultural level was based on the knowledge that glorified man, his needs and interests.

In the so-called *new era* of human history, the nature and pace of socio-economic development took on a radically new character. The successive bourgeois revolutions in many European countries changed not only the class structure and social hierarchy of society but also the nature of social and economic relations. Manufacture came to replace the forms of labour that had prevailed in earlier historical periods. Production would give priority to profit and efficiency of production. To achieve these goals, it was necessary to rationalise the production process, that is, to organise it rationally. This necessity required the development of science and its transformation into a productive force. In

response to social trends, science developed as a special form of social consciousness, a factor in the rationalisation of production. In this period especially the natural and exact sciences developed at an unprecedented rate. The concentration of scientific knowledge laid the foundation for the scientific revolution in society. In addition, doctrines and ideas glorifying science and encouraging people to enlighten themselves, as well as social mechanisms to promote and encourage them, were formed in society. These processes have gradually spread to the countries of the East.

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

At the end of the nineteenth and beginning of the twentieth centuries, human society, according to experts [3], entered the *modern era*. The paradigm of modern society is linked to the ideology of progress. It was this paradigm that gave rise to the development of industrial production. Associate Professor of St. Petersburg University M. Rumyantsev's article vividly describes the economy of this society [4]. In his view, the main aim of this economy is not to produce a product. It seeks to control the market, which can ensure the long-term development of economic entities. The economy of modern society means controlling the processes of producing and selling products on the market. Such an economy has ensured the rapid development of science and technology. "The twentieth century saw an increase in general literacy and a transition to sophisticated scientific and technological production" [5]. The volume of knowledge, ideas, theories and teachings in the social sciences, humanities, natural and exact sciences increased rapidly over time. The unprecedented progress in science and technology and the introduction of its advances into everyday life has certainly increased the well-being of human life. But on the other hand, market relations in modern society "have created a new type of man - a man free not only from poverty and injustice but also from the hierarchy of morals, Christian morals and values in the process of modernization" [6]. The man of the new type is accustomed to choose and absorb from the constantly growing knowledge only that knowledge that ensures his material well-being and serves his needs and interests. In other words, the cultural level of the individual formed in modern society has become based on knowledge and ideas of a pragmatic nature.

Thus, the cultural level of the individual has been shaped by trends in socio-economic development at different stages of human history. This can be expressed through the following table (Table 1):

The stages of human development	Features of socio-economic development	The main ideas of the period, the nature of knowledge and teachings	The character of the cultural level of the individual
The ancient world	The emergence of economic activity aimed at adaptation to natural conditions	Mythology	A cultural level based on knowledge of a mythological nature
	Development of agriculture and animal husbandry		A cultural level based on naturalistic knowledge
The Middle Ages	Increased efficiency of agricultural production, development of handicrafts and trade, the emergence of cities that serve as centres of trade and economic relations	Naturalism	A cultural level based on knowledge of a theocentric nature

Renaissance	The increase in discoveries, the strengthening of the economic role of cities, the emergence of revolutionary cultural changes, the beginning of the process of secularization	Theocentrism	A cultural level based on knowledge of an anthropocentric nature
A new era	Formation of manufacturing production	Anthropocentrism	A cultural level based on knowledge of a scientific, rational nature
Modern society	Decision-making control over the processes of production and sale of products in the market	Rationalism	A cultural level based on knowledge of a pragmatic nature

Table 1²

The cultural level of a person changes not only historically, but also under the influence of various processes and factors of a certain period. However, it should be noted that this effect occurs mainly indirectly rather than directly. In other words, social, economic, political and spiritual processes in society generate different knowledge, ideas and values, and their assimilation determines an individual's cultural level. This can be represented as follows:

Talking about the factors influencing the cultural level of an individual, it is important to mention first of all the economic needs of society. In general, economic needs are understood as needs that ensure the functioning and development of society. These needs, of course, are not a rigid reality. They change and improve for various reasons. We do not engage in a detailed analysis of the nature of economic needs in order not to deviate from the subject matter of the study. Therefore, we will limit ourselves to stressing that economic needs motivate members of society to be active. As specific economic needs arise, society begins to strive to satisfy them. Indeed, the activities of members of society at any time can be seen as a manifestation of striving to satisfy economic needs. This striving culminates in the emergence of various blessings. However, it should not be forgotten that not all these blessings are connected with pure materialism. At the same time, an active activity aimed at satisfying economic needs also creates spiritual blessings - knowledge, ideas and teachings. This knowledge and ideas create values associated with economic activity. Man's mastery of new knowledge and values determines his cultural level.

It is obvious that in any society, economic needs are a key factor in the formation of different knowledge, ideas, values. The assimilation of acquired knowledge determines a person's cultural level.

Let us turn to examples to prove our point. During the last century, the influence of educational institutions on a person's cultural level in such countries as South Korea, Singapore, Hong Kong, Australia, Netherlands, Belgium and the United States has become evident.

Consequently, the activities of educational and cultural institutions fall into the category of factors that have a significant impact on an individual's cultural level. As the effectiveness of these activities increases, so does an individual's awareness of different knowledge, ideas and values.

CONCLUSION

Historical analysis of the formation of a person's cultural level allows us to draw important conclusions about the regularities in this regard. Thus, the cultural level of an individual increases in

² Developed by the author

accordance with the conditions of human history, socio-economic development in different periods leads to formation of new knowledge and ideas, acquisition of knowledge and ideas defines the nature of the cultural level of an individual. Over time, a person's cultural level is determined by existing economic needs, the social situation, the political regime and the activities of educational and cultural institutions.

REFERENCE

1. Potapchuk I.V. The first universities of the Middle Ages. // Bulletin of the University named after O. E. Kutafin, 2016, No. 7. – 92 p. [*Potapchuk I.V. Pervye universitety Epohi srednevekovya.// Vestnik Universiteta imeni O. E. Kutafina, 2016, №7. – 92 s.*].
2. Choriev A., Choriev S. European philosophy of the Renaissance. – T.: Wing of Thought, 2015. – P.4. [*Choriev A., Choriev S. Renessans davri Yevropa falsafasi. – T.: Tafakkur qanoti, 2015. – B.4*].
3. Travin D., Margania O. European modernization .- M: AST, 2004. [*Travin D., Marganiya O. Evropejskaya modernizatsiya. – M.: AST, 2004*].
4. Rumyantsev M. Economy of modernity: evolution, metamorphoses, alternatives. // Problems of modern economy, 2011, no.1 [*Rumyancev M. Ekonomika moderna: evolyuciya, metamorfozy, alternativy.// Problemy sovremen-noj ekonomiki, 2011, №1.*].
5. Shaimanova A. The middle class is the socio-political backbone of civil society. – T.: GOLD-PRINT, 2019. – B. 21. [*Shaymanova A. O'rta mulkdorlar sinfi – fuqarolik jamiyatining ijtimoiy-siyosiy tayanchi. –T.: GOLD-PRINT, 2019. – B. 21*].
6. Rendl MV Socio-cultural foundations of modern society: conceptualization of the idea of "Liberation" of the individual // Humanitarian of the South of Russia, 2016, No. 6. – 143 p. [*Rendl M. V. Sociokulturnye osnovaniya obshestva moderna: konceptualizatsiya idei «Osvobozhdeniya» individa // Gumanitarij Yuga Rossii, 2016, №6.- 143-s.*].