

The Development of The Field of “Cultural Study” and The Means of Increase In Its Educational Effectiveness.

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ABSTRACT

In this article, the formation of the science of cultural studies as an independent scientific field, the stages of its historical development, and its educational importance in the life of the society are thoroughly analyzed. It reveals the differences between the place of cultural studies in the Western education system and its narrow interpretation (only as cultural history) in the former Soviet Union. The article focuses on the conceptual views of scientists such as Leslie White, I. Gerder, I. Kant based on a systematic approach to the phenomenon of culture. The central part of the article describes in detail the social and educational functions of cultural studies: adaptation (adaptation), cognitive (knowledge), information (storage and transmission), communicative (dialogue), axiological (value), normative (regulation) and socialization tasks. It also emphasizes the role of cultural studies in the realization of national identity and ensuring intergenerational cultural succession in the context of globalization. It is justified that culture is not only “second nature”, but also an important tool that shapes human behavior, alleviates conflicts in society, and leads to spiritual maturity.

KEYWORDS: Cultural Studies, Cultural Phenomenon, Socialization, Axiology, Globalization, Cultural Functions, National Culture, Cultural Environment, Integration, Educational Effect.

INTRODUCTION

It is known that the science of “Cultural Studies”, which was fully formed in the third half of the last century and firmly took its rightful place in the education system of Western countries, could not gain the necessary position in the former union, or rather, it was not allowed to do so. In this regard, it is natural to ask, “Why hasn’t “Cultural Studies” developed in Uzbekistan like a number of other disciplines that already exist and are firmly established in the education system?”.

This, in turn, has shaped a narrow and one-sided understanding of the discipline of “Cultural Studies” throughout the Union, including Uzbekistan, and has made it a habit to interpret it primarily as the history of culture. Unfortunately, the attitude and social consciousness of many scholars and specialists in this field towards cultural studies have also been shaped on the basis of this one-sided paradigm. They have learned and become accustomed to interpreting “Cultural Studies” as a discipline, mainly “History of Culture”, and applying it to educational practice in this way. The main reason why such a bias is still felt in curricula and literature is related to this situation, of course.

In Western countries, the science of culturology is considered a large field and has already formed as a separate science. In the West, complete answers have been formed to the questions: “Culture”, that is, “Culture”?, What does the science about it – “Culturology” teach a person and what does it give to society?, What are the categories of “Culturology”?. There is a scientific degree in “Culturology”, scientific titles in this specialty, and scientists with the specialty “culturologist”, and representatives of this field study issues related to cultural studies in detail and in depth. Today, “Cultural studies” is the object of study of many scientific researches, each of which distinguishes its own aspects of its study and, accordingly, defines and describes it. This situation is natural, because this science is multidisciplinary and helps to solve various problems of the existence and development of human culture. That is why it is interpreted in its own way by many disciplines, such as history, philosophy, anthropology, sociology, axiology, philology, ethnology. Each of them singles out one aspect or part of it as its subject of study, and approaches study it with its own methods and techniques, ultimately leading to the formation of definitions of their concepts.

The process of globalization in our time is causing a complete change in the living environment and cultural space of a person. In this sense, the objects of cultural studies are considered an inexhaustible source of various innovations. The desire to identify the potential of cultural studies includes finding its internal resources, opportunities for its activation, etc. Culture can be defined as a person's self-understanding, the process of his historical development, and the identification of new impulses that can affect the person himself. That is why modern science has aroused great interest in culture as a factor of socio-development.

Various aspects of cultural development have long attracted the attention of representatives of the disciplines of philosophy, history, psychology, sociology, ethnology, and archaeology. However, it was only in the 20th century that Western scholars realized the need for a special interdisciplinary study of culture. This led to the emergence of an independent scientific discipline called "Cultural Studies" about culture. It is worth noting that during the last seventy years before independence, culture developed in the spirit of imitation of Western culture under the pressure of the dominant ideology and the oppressive regime. The rich history of national culture was studied in a one-sided manner, and the Uzbek people were deprived of its many invaluable heritages. Following independence, special attention is being paid to the development of the cultural sector, in conjunction with the large-scale reforms being carried out to renew the development of society.

RESEARCH METHODOLOGY

Nowadays, interest in the phenomenon of culture is determined by many circumstances. The scientific study of the phenomenon of culture as an object that requires separate study began relatively recently – in the 18th century.

The period of the 18th-19th centuries can be called an important stage in the formation of the Philosophy of Culture as a science, since during this period serious attention was paid to culture as an important social phenomenon. In D. Vico's "Fundamentals of a New Science on the General Nature of Nations" (1725), I. Herder's "Ideas on the History of the Philosophy of Humanity" (1784-1791), as well as in the works of I. Kant, F. Schelling, F. Hegel and others, the essence of culture, the relationship between man and culture were first studied philosophically.

Attempts to provide a scientific explanation for cultural phenomena have a short history. English philosopher T. Hobbs and German pedagogue, jurist S. Pufendorf, who founded such an attempt in the 17th century, are the first. They put forward the idea that a person can be in two states: the first is a natural state, and the second is a cultural state. The natural state of man is the lowest stage of his development, because he is creatively active, and the cultural state, viewed by them as the highest stage of human development, justifies the view that man is creatively productive.

At the end of the 18th and 19th centuries, more important achievements were made in the development of the teaching of culture. For example, the shepherd began to look at culture from a historical perspective. Cultural development, in his opinion, is the product and content of the historical process. Culture is a manifestation of the vital forces of a person, which differ significantly in different nations and peoples, which is why in real life we can observe different stages and periods of cultural development. At the same time, the idea was put forward that the core of culture is the spiritual life of a person, his spiritual abilities. By the 20th century, this task was taken on by the discipline of "Cultural Studies." The origin of the term "Cultural Studies" is usually associated with the name of the American anthropologist Leslie Alvin White, who proposed the name of the new science of culture. White lived and worked from 1900 to 1975. In 1949, the scientist published his work entitled "The Science of Culture." It was he who, in his works "The Science of Culture" (1949), "The Evolution of Culture" (1959), and "The Concept of Culture" (1973), justified the need to distinguish this field of knowledge. Culture became a separate discipline, laid the foundation for its general theoretical aspects.

Leslie Alvin White emphasized the need for cultural studies and tried to separate its research subject from related disciplines, including psychology and sociology. If psychology, as stated by White, studies the psychological reaction of the human body to external factors, sociology studies the laws of relations between

the individual and society, and the subject of cultural studies studies the relationship between such cultural phenomena. This is understood as a cultural attitude, such as the customs, traditions of peoples, the transmission of customs inherited from ancestors to new generations. The scientist predicted culture as a new, qualitatively higher level of perception of man and the world, and considered the future of the discipline of “Cultural Studies” to be bright. In short, the emergence of “Cultural Studies” as a separate discipline, an independent field of knowledge in the West, was initially due to the long existence of other disciplines about man and the accumulation of numerous facts about his spiritual life.

At the same time, the independence of many countries in Western countries after World War II and the collapse of the European-dominated colonial system, and the need to collect and systematize a huge amount of diverse information about the history of different peoples, the relationships, behavior, thinking, and cultural views of social groups and individuals, created a need for “Cultural Studies” and it became a separate discipline. In cultural studies, there is no single answer to the question “What is culture?” It should be noted that among specialists in this field, there are many definitions of the concept of “culture”, and the phrase “culture refers to the sum of all material and spiritual wealth created in the process of historical development” is very popular. We also recognize this definition and agree with the general comments on it. On the basis of various theories developed by cultural scientists about “culture”, it is necessary to note the following names: Culture is created by mankind, and this concept is divided into 2 types, the first is “material culture”, the second is “spiritual culture”.

- artificial, “second” nature of a person;
- a generalized complex of human activity;
- creative activity;
- spiritual image of the country;
- quality state of the society
- human quality and others.

On the basis of these notes, it is worth noting that in the science of “Cultural Studies”, that is, “Kulturology”, which was formed on the basis of the interpretation of “Culture”, the unique characteristic unity of human activity can also be expressed in the qualitative uniqueness of the national-cultural and ethnic development of this type of activity in the historical period (a certain stage is meant) at a certain stage of the historical development of this type of activity. For example, concepts such as “Ancient culture”, “Medieval culture”, “Modern culture”, “Culture of the Uzbek people”, “Communicative culture”, “Political culture” express the characteristics of certain areas of human consciousness, behavior and activity. In addition, the concept of culture can also express the uniqueness of the life activity of a certain person or social group. Meanwhile, the interpretations and descriptions formed on the basis of various approaches in this direction are numerous. Unfortunately, the volume of our work does not allow to thoroughly explain all the definitions and interpretations of the concept of “Culture”. In particular, according to A. Mavrulov and M. Mavrulova, among its various interpretations, the most recognized are the following:

1. Descriptive interpretation;
2. Historical interpretation;
3. Normative interpretation;
4. Ideological interpretation.

According to the culturological-conceptual interpretation, that is, the approach formed within the discipline of “cultural studies”, culture does not exist outside of society. Any change in social relations affects culture, and culture informs what results these relations lead to. As the cultural environment is, so is the person. The creator of culture is, first of all, the people, and in their lives are accumulated material and spiritual wealth created by generations. Without mastering and knowing them, it is difficult to become a cultured person. Similarly, professional creators and artists play a significant role in the development of culture. Thanks to them, new trends, types of creativity, and artistic aesthetic views emerge in culture. There is no consensus in science about the functions of cultural studies and their forms of manifestation. However, the tasks of cultural studies are to maintain harmonious interpersonal relations, to preserve the integrity of nations and peoples, to organize human activities, to transform cultural and educational norms into spiritual and cultural criteria and to instill

them in people's minds. Western cultural scholars have long proven that these functions of cultural studies can help people overcome their mental stress resulting from unsatisfied desires and wishes, unfulfilled intentions, and unfulfilled aspirations through cultural means and means, and that various disagreements and unrest, situations of harm to personal health, and various conflicts and riots can be prevented through the use of cultural methods.

Despite the fact that cultural studies gradually took its place in the Western educational system at the end of the last century, debates about its scientific status among other social and humanitarian sciences continue to this day. It is known that not only in our country, but even in the West, the term "Cultural Studies" was not immediately accepted, and one of the reasons why cultural studies continues to be studied there is related to this.

RESULTS AND ANALYSIS

One of the main points in determining the specific characteristics of culture is logical knowledge and understanding of its subject of study. Cultural studies and other related or interrelated fields of scientific knowledge that are close to it include understanding. If we want to define culture, it will be clearly visible, like everything created as a result of human development. Why is it difficult to determine the status of cultural studies? As it turns out, the world we live in is defined as the world of culture, which exists only by the will of man, and nature, which exists throughout the world, without the influence of people. In this sense, all modern sciences are divided into two groups: the first is applied science (about the world of gender, natural science and culture), and the second is social and humanities.

In addition, the formed philosophy determines the general approaches to the study of existing things, as well as analyzes the place. In other words, the social and human sciences are ultimately cultural sciences, that is, a set of knowledge about the types, forms and results of human activity. Then it becomes clear where cultural studies fits within these disciplines and what it should study. In this sense, the emergence of cultural studies reflects this general tradition of the movement of scientific knowledge aimed at interdisciplinary synthesis in order to obtain holistic ideas about man and his culture. The development of scientific knowledge in relation to cultural studies has led to the refinement and development of cultural studies. In the system of humanities, cultural studies is understood as the science of culture, a set of interconnected scientific ideas and a holistic system. It raises a number of problems that are important for human life. With this approach, cultural studies allows us to create a holistic picture of the human world, taking into account the diversity of the processes taking place in it.

There is a similar closeness and connection between cultural studies and history. This is human society, manifested in its specific forms and living conditions. These forms and conditions do not remain unchanged once and for all, that is, they are unified and universal for all humanity. They are constantly changing, and history studies society from the point of view of these changes. Therefore, it identifies historical types of cultures, compares them with each other, and reveals the general cultural laws of the historical process. Historical data allows us to accurately describe and explain. A generalized view of human history made it possible to form the principle of historicism, according to which culture is considered as a frozen and unchanging formation. Thus, the historical process manifests itself as a set of specific forms of culture. Each of them is determined by ethnic, religious and sociological factors and therefore represents a relatively independent whole. Each culture has its own history, determined by a set of unique conditions for its existence. Cultural studies, in turn, studies the general laws of culture and determines its typological features, develops its own system of categories. From this point of view, historical information helps to build a theory of the emergence of culture, to determine the laws of its historical development. For this, cultural studies studies the historical diversity of past and present cultural facts, which enables it to understand and explain contemporary culture. In this regard, the educational effect of the mechanism of cultural development is based on the implementation of the following functions specific to this field:

Firstly, the most important function in this regard is the function of adaptability - adaptation, according to

which a person adapts to his environment. Because the adaptation of a living organism to its environment is a necessary condition for its survival in a living environment. This situation corresponds to the evolutionary process. Their adaptation occurs due to work, for example, the mechanisms of natural selection, heredity and variability ensure the survival of the most adapted individuals. In this sense, the environment is an important factor for the preservation and transmission of useful properties to future generations. When the environment changes, a new, artificial cultural world is created. In other words, a person cannot lead a natural lifestyle like animals, and in order to survive, he creates an artificial living environment around him. A person gradually becomes dependent on natural conditions, while other living organisms live only in a certain ecological niche, then by forming an artificial cultural world, a person can adapt to any natural conditions.

Of course, man cannot achieve complete independence from the environment, because each specific form of culture depends primarily on natural conditions. The type of economy of peoples, their dwellings, traditions and customs, beliefs, rituals, and natural climatic conditions depend on them. Therefore, the culture of mountain peoples is fundamentally different from the culture of peoples who lead a nomadic lifestyle or are engaged in sea fishing. In the process of cultural development, man provides himself with security and comfort. The quality of life is constantly improving. But the problem is that, having freed himself from previous fears and dangers, man faces new questions that he creates for himself. Thus, today there is no need to fear the terrible diseases of the past, such as plague or smallpox, but new diseases have appeared, such as AIDS, for which there is still no cure, and other deadly diseases have been created in military laboratories.

The adaptive function has a two-sided nature. On the one hand, it manifests itself in the creation of the necessary means of protection for a person from the outside world. These include not only objects of material culture, but also specific means that adapt a person to the life of society, protecting him from mutual destruction and death. These are state structures, laws, customs, moral norms, and others. There are also non-specific means of protecting a person. This is culture, which exists as a picture of the whole world.

The mechanism of development in the field of culture is connected with another function of culture as a representation of the world, namely, the function of designation – naming. The formation of names and titles is very important for a person. If an object or phenomenon is not named, if it does not have a name, if it is not designated by a person, then it does not exist for us. By giving a name to an object or phenomenon and evaluating it, for example, as a threat, we simultaneously receive the necessary information that allows us to act to avoid danger. After all, when we identify a threat, we not only give it a name, but also include it in the hierarchy of existence. Let's take a situation that is familiar to everyone. Each of us has been sick several times in our lives (with a mild cold and other types of illnesses). At the same time, painful sensations, as well as feelings of weakness and helplessness, were not the only things we experienced. Usually, in such a situation, various unpleasant thoughts come to mind, including the possible fatal consequences of the disease and the symptoms of all the diseases we have heard about. In other words, a person experiences fear due to the uncertainty of his future, because he feels threatened, but does not know anything about it. This significantly worsens the general condition. In such cases, a doctor is called, who usually makes a diagnosis and prescribes appropriate treatment. But we experience relief even before taking medication, because the doctor has made a diagnosis, given a name to the threat and thus inscribed it in the world picture, which automatically gives us information about what is possible. Culture, as a picture and image of the world, is an orderly and balanced scheme of the universe, a prism through which man looks at the world. It is expressed through philosophy, literature, mythology, ideology, as well as in the actions of people.

Its content is understood in parts by the majority of members of an ethnic group, and only a small number of cultural specialists can fully penetrate it. The basis of this picture of the world is the ethnic constants of ethnic values and norms. The mechanism of cultural development also has a cognitive (epistemological), that is, knowledge function. Culture accumulates the experience and skills of many generations of people, accumulates rich knowledge about the world, and thus creates favorable conditions for its knowledge and development. This function is most fully manifested in science and scientific knowledge. Of course, knowledge is also obtained in other areas of culture, but there it is an additional product of human activity,

and in science the most important goal is to obtain objective knowledge about the world. Science for a long time remained a product of only European civilization and culture, while other peoples chose a different way of understanding the world around them. In the East, for this purpose, there were the most complex systems of philosophy and psychotechnics. They seriously discuss telepathy (transmission of thoughts at a distance), telekinesis (the ability to influence objects with thought), clairvoyance (the ability to predict the future), and others, which are unusual for the intelligent European minds of understanding the world. The cognitive function is inextricably linked with the information function of collecting and storing information. Because knowledge and information are the result of understanding the world. The natural condition of both the life of an individual and the whole society is the need for information on various issues. We must remember our past and be able to correctly assess it. Admit your mistakes. A person must know who he is, where he came from and where he is going. In connection with these issues, the information function of culture was formed.

Culture has become a uniquely human form of knowledge production, accumulation, preservation and transmission. Unlike animals, where the transmission of information from generation to generation occurs mainly through genetic means, in humans information is encoded in various sign systems. This distinguishes information from the individuals who acquired it and acquires an independent life, not disappearing after death. It becomes the property of the state, and each new generation does not start its life path from scratch, but actively assimilates the experience accumulated by previous generations. The transmission of information in a synchronous aspect, between people living at the same time, is of great importance. Various sign systems help a person not only to understand the world, but also to record and structure this understanding. This facilitates the transfer of accumulated experience to subsequent generations of people. There is no other way to preserve, reproduce and disseminate the knowledge accumulated by humanity than through culture. The transmission of information from generation to generation occurs not only temporarily, but also within a generation as a process of exchange of experience between societies and social groups. There are reflex (conscious) and non-reflexive (unconscious) forms of translation of cultural experience. Reflexive forms include purposeful education and upbringing. Non-reflexive involves the unconscious self-absorption of cultural norms through direct imitation of others.

Socio-cultural experience is transmitted through movement, social institutions such as the family, the education system, the mass media, and cultural institutions. With the passage of time, the production and accumulation of knowledge continues at an ever-increasing pace. In the modern era, information doubles every fifteen years, which leads to an increase in the pace of social development. Thus, culture, performing an information function, ensures the process of cultural continuity, the connection between peoples, eras, and generations. The communicative function of cultural studies is becoming more important than other tasks. Strengthening communication capabilities leads to the disappearance of national characteristics and contributes to the formation of a single universal civilization, that is, globalization processes. These processes stimulate the intensive development of communication means, which is expressed in an increase in the power and range of communication means, an increase in the flow of information and an increase in the speed of information transmission. The basis of such unity is a common language, a system of common values and ideals that create a common worldview, as well as common norms that regulate the actions of people in society. This is a kinship with people who are members of your group, as opposed to other people we consider "strangers," who are divided into "us" and "them." As a rule, a person trusts his own people more than "strangers" who speak an incomprehensible language and behave inappropriately.

Therefore, communication between representatives of different cultures is always difficult, and there is a high risk of mistakes that can lead to conflicts and even wars. However, in recent times, due to the processes of globalization, the development of mass media and communications, non-cultural contacts are expanding. This is mainly facilitated by modern mass culture, which makes books, music, scientific and technical achievements, fashion, etc. accessible to many people in different countries. The Internet and various social networking sites play a particularly important role in this process. In this sense, it can be said that the integral function of culture will soon contribute to the unity not only of individual social and ethnic groups, but also of all humanity. The normative (regulatory) function of cultural studies plays a very important role in ensuring

the functioning of society. Any human society needs, it is given to regulate the actions of the individuals who form it. This is necessary to maintain balance and stability in society itself, for the survival of each person. Cultures, the products of which are at the disposal of a person, determine the scope of his possible activities and allow him to predict the development of various phenomena. However, they do not determine how a person should act in a given situation. Each person must act consciously and responsibly. He does this based on the norms and requirements for human behavior that have been historically formed in society and are embedded in our consciousness and mind. Norms of human behavior are an indicator of the acceptable boundaries and limits within which a person must act in order for his behavior to be positively evaluated by other people and society as a whole. Norms can be permissive or prohibitive. Each culture has its own norms of behavior. The question of the existence of universal human norms remains controversial. There are cultures with a strong normative side (China) and cultures with weaker norms (European cultures).

CONCLUSION

The regulatory function of cultural studies is manifested as a system of norms and requirements in all spheres of life and activity of all members of society: in work, everyday life, family, intergroup, interethnic and interpersonal relations. Through these norms, culture regulates and coordinates the actions of individuals and human groups, develops optimal methods for solving conflict situations, and provides recommendations for solving life issues. The function of regulating culture is carried out in a number of areas. The highest of them are morality and its norms, which, despite the absence of special control institutions, are strictly observed, and violation of these norms is sharply condemned by society. Another level of regulation is represented by legal norms, which are detailed in the constitutions and laws of various countries. Their implementation is monitored by specially organized institutions: the court, the prosecutor's office, the police, and the penal system. Another level of normative function is customs and traditions. They represent a stable system of people's actions in various spheres of life and in various situations, which has become the norm and is passed down from generation to generation. As a rule, they retain their stability and conservatism for centuries, despite any social changes, taking the form of a certain stereotype. Finally, the lowest level of regulation is the norms of how people should dress at work, at home, and in their interactions with other people, and in relation to nature. This level of regulation includes:

The axiological function of cultural studies. Each culture is based on axiologically related value orientations. People in the course of their lives choose those that are important to them from the variety of natural and social phenomena. Throughout their history, people have sought to determine, theoretically and practically, whether objects and phenomena in the world around them are useful or harmful to them. Due to these phenomena, a certain system of values of a society or social group is formed. Values mean the selection of a certain object, situation, need, goal in accordance with the criterion of their usefulness for human life. Values are the basis of culture, because they help society and people distinguish between good and evil, truth and error, justice and injustice. These include what is permitted and what is prohibited. The choice of values occurs in the process of practical activity.

With the accumulation of experience, values are formed and disappear, revised and enriched. Different peoples have different concepts of good and evil, they are values that ensure the uniqueness of each culture. What is important for one culture may not be important for another. In addition, each culture has its own values, which are unique to each individual. Thus, ideals of beauty vary greatly from generation to generation. A common example is that of medieval China, where aristocrats were expected to have small feet in accordance with the then prevailing ideal of beauty. Girls, starting at the age of five, achieved their desired goal through painful footbinding procedures, which resulted in them becoming disabled. Values create a more flexible level of organization of society, subjugate the movement of customs and norms. With their help, people's behavior is directed. A person cannot have the same attitude to the contradictions that make up the world, he must give preference to one thing. Most people believe that they strive for goodness, truth, and love. Of course, what is good for someone may turn out to be bad for others. And this again brings us to the cultural specificity of values. Based on our ideas about good and evil, we act as "evaluators" of the world around us throughout our lives.

The most important task of cultural studies is the function of socialization and enculturation, and socialization is the process of assimilating certain knowledge, norms and values necessary for a person to live as a full member of society. At the same time, this process ensures the preservation of established forms of society and life. As in nature, in society, generations are constantly changing, people are born and leave this world. However, unlike animals, people do not have innate programs of behavior. A person receives these programs from culture, learns to live, think and act in accordance with them. The assimilation of social experience by a person begins in early childhood. The behavioral patterns displayed by parents are consciously or unconsciously adopted by children and thus determine their actions for many years. The behavioral patterns observed in children by peers, teachers, and other adults also have a great influence. Childhood is the most important period of socialization, during which approximately 70 percent of a person's personality is formed. However, the process of socialization does not end in childhood. It is a lifelong process. Social experience accumulated by the people is assimilated in this way, cultural traditions are preserved and passed from ancestors to generations, which ensures the stability of culture. At the same time, each person, depending on his circumstances, immerses himself in a certain cultural environment, assimilates a system of knowledge, values, and norms of behavior. This process of acquiring the skills and knowledge necessary for living in a particular culture is called the processes of socialization and acculturation. This involves not only the formation of the environment surrounding a person, but also the active internal work of a person, striving to master the information necessary for life. Therefore, having mastered the set of knowledge necessary for a particular culture, a person begins to develop his individual abilities associated with his natural inclinations. This may be the development of musical or artistic abilities, mathematical or technical knowledge, activities that may be useful in mastering a future profession, or a meaningful way to spend a person's free time. The above classification according to the main functions of cultural studies is one of the existing classifications in this field. They can also be classified according to other grounds, but in any classification the delimitation of the functions of the mechanism of cultural development is absolutely conditional. Indeed, in real life all functions are closely interconnected and practically represent a single process and ensure the effectiveness of the processes of cultural dynamics. In the current policy of our state, great attention is paid to the cultural development of our society.

In this regard, the study of the functions of the mechanism consisting of public organizations, cultural centers, and cultural recreation centers in the field of culture in our republic is also included in the topics of "Cultural Studies", and this will be an impetus for raising the educational quality of the mechanism of cultural development to a new level.

At the same time, the need to open a faculty of "Cultural Studies" and a department of "Fundamentals of Cultural Studies" at this institute, and to establish a Specialized Council for awarding scientific degrees in the specialty "Cultural Studies" in cooperation with related higher education organizations and scientific institutions, has already been realized. In turn, this is one of the possibilities of improving educational directions in "Cultural studies", effective implementation of measures for training scientific-pedagogical specialist personnel in higher educational institutions, scientific-research centers. There is no doubt that the need to organize training, retraining, experience and certification of personnel in this field will remain. The development of work-training programs, manuals, textbooks for educational institutions in the direction of Cultural studies", further increase of scientific-methodical publications are considered promising activities.

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