



Content, Structure, Functions Of Art Culture

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ABSTRACT

The article deals with the innovations in the spiritual life of society, the relationship between art culture and social life, the essence, structure and functions of art culture.

KEYWORDS

Society, spiritual life, social life, culture, art, artistic life, artistic culture, spiritual activity, values, material and spiritual factors.

INTRODUCTION

In the new stage of development, innovations are taking place in all spheres of the spiritual life of our society. This legitimate process can also be seen in the deepening and widening of the connections and influences between

artistic culture and social life. From this point of view, it is not accidental that the problems of art culture are analyzed by such disciplines as philosophy, aesthetics, sociology, pedagogy, art criticism.

The study of the historical roots, principles of development, structure and social functions of modern Uzbek art culture, which is considered an "expression of spiritual freedom" [1], is based on the idea of national independence. Consequently, in the field of art, artistic culture "to glorify the national idea, to expose the harmful nature of ideas contrary to the ideology of independence, in particular to increase attention, to combat the limitations and poverty of life and creativity, to achieve a healthy ideological environment through debate and analysis" [2] is a topical issue today.

The question of the essence of artistic culture must first be considered within the framework of general perceptions of culture, and then its specific features must be identified. This is an important aspect of defining the problem on the basis of the dialectic of generality and individuality.

It is natural here that the question arises as to whether the categories of cultural theory, research methods and principles are sufficient for the scientific study of the essence of artistic culture. The issue is more complex, and answering it requires a deep program of culture to rely on practical foundations.

It is self-evident that the concept of culture has given rise to different definitions of human existence because it expresses the diversity and infinity of human existence. Noting that there are extremely diverse approaches in classifying the phenomenon of culture in the scientific literature, we would like to briefly highlight the important methodological directions recognized by the majority of researchers.

MATERIALS AND METHODS

The first direction, which has a humanistic character in this field, is to understand culture as an attribute of human social nature and activity. Accordingly, man is considered the substance of culture, as its carrier, the whole range of social relations, together with the material and spiritual-social unity he has created. V.S. Barulin admits that "the harmonization of human nature with the humanistic goals of society demonstrates the real existence of the embodiment of culture. Man, with all his complexity and comprehensive existence, is the heart and soul of culture"[3].

The second direction approaches culture as a factor in shaping the social essence of man, emphasizing the nature of his creativity, creativity. All created products, ideas, socio-political changes are nothing but human existence, methods of human activity. The encyclopedic dictionary states: "Culture is a way of life of a social group or society, a human activity (personal culture) that is reflected in nature and relationships" [4].

The third direction recognizes culture as a value-normative management of human activity. It is known that although the vital activity that shapes a person as a social essence has an objective direction, a person also lives under the influence of certain factors, goals, which depend on him. These include the ideas, experiences, norms and ideals of self-awareness of the people formed during historical development. Everyone is encouraged to follow their spiritual and moral principles, as a result of which his culture of self-creation is formed and developed. Culture is not just about building a person according to

socio-spiritual guidelines. As Kant wrote, culture is "in fact the social value of man." [5].

Thus, the above plays an important methodological role in understanding the humanistic, creative and value-managerial nature of culture, in particular, in defining the essence of artistic culture.

RESULT AND DISCUSSION

The analysis of culture means the study of the concrete-historical embodiment of the forces of human nature in the various types of material and spiritual activity of society. Achievements achieved at each specific stage of social development, ways of assimilation of nature, social reality by man are reflected in the categories of culture.

The creativity of human activity aimed at changing nature, as well as self, is especially noticeable in the production of spiritual goods (science, art, philosophy, etc.).

Culture is composed of a set of material and spiritual factors that are interconnected, one that does not exist without the other, and which are different from each other. In order to fully understand this issue, it is appropriate to quote the opinion of MK Mamardashvili. According to him, "spirituality is materialism. It will have a certain size and volume that extends to infinity. It is the anthropogenic space, the history of the whole sphere, and the peculiar collective 'body' of man, presented to us from the environment of the resources and means of the soul. It is an environment where talents and strengths are employed. In order to achieve any result in any, including cultural field, one has to do certain work, which is ultimately realized through the muscles

(muscles). Therefore, in human and historical reality, the outward embodies the inward, and the inward embodies the outward. [6].

Thus, the definition in the literature that culture is the expression and embodiment of the norm of its essential forces in human social activity and results is widely accepted. Applying this definition of the general nature of culture to the subject of our research leads to the conceptual conclusion that the norms and methods of artistic culture, works of art, the essential forces of people in their creation and perception are embodied.

Indeed, art culture, as a creative activity of man, which creates high spiritual values, reflects real-events in concrete-emotional images, embodies the basic principles of artistic process, mastery, preservation, distribution, distribution of works of art and management of these processes. Therefore, it is possible to correctly understand its essence, originality and functions on the basis of recognizing the priority of free creative activity in the creation of works of value and art.

If art culture is considered not only as a system of creating certain values, but also their storage, distribution, assimilation, transmission to the audience, the realization of this activity is reflected in the concept of "artistic life". The concept of 'artistic life' can be used in the sense of a concept that reflects the expression, process and materialization of the full functioning of artistic culture.

The artistic life of society is a concrete-historical existence of artistic culture, in the process of which it is manifested through the creative activity, practical participation of its social subjects - individuals, groups, classes.

In a broad sense, artistic life as a specific spiritual system of society means a phenomenon that occurs on the basis of the dialectical connection of the following: creators of artistic products (artists, art critics, critics); their communities and areas of reproduction (creative associations, film studios, publishing houses, recording firms, research institutions); creative products (works of art, art criticism, art criticism); institutes of their preservation and promotion (libraries, archives, museums, exhibitions, theaters, circuses, philharmonic and concert organizations, radio, television, book and cultural goods, etc.); artistic education of the population, means of propaganda (organization of lectures, types of art education in schools and other areas, art hobby, art advertising, information, artistic and aesthetic environment); mastering art products, etc.

CONCLUSION

Thus, the artistic life of a society constitutes an important area of specialization of its social existence and implies the functional functioning of the artistic culture. The concepts of 'artistic life' and 'artistic culture' are often used in exactly the same sense. But there is a certain difference between them. Art life is a changing, dynamic view of the socio-artistic sphere, and art culture as a concept describes an indicator of the concrete reality of this situation. In general, art culture is a general characteristic of activity and life in this field and a criterion for their perfection.

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