



## SPECIFIC CHARACTERISTICS OF THE CLASSIFICATION OF HISTORICAL AND CULTURAL HERITAGE OBJECTS

**Ilkhom Khoshimov,**

Uzbek pedagogy named after Kori Niyoz

Ph.D. student of the Scientific Research Institute of Sciences

Article history:	Abstract:
<p><b>Received:</b> March 1<sup>st</sup> 2023 <b>Accepted:</b> April 3<sup>rd</sup> 2023 <b>Published:</b> May 10<sup>th</sup> 2023</p>	<p>The article reflects on the separation of the absolute difference of objects, despite the different points of view and approaches to the classification of historical-cultural heritage. Also, in the study of historical-cultural heritage, the most important values of the sociological approach are oriented, which involves determining the dependence of culture as a separate institution on the whole society, focusing on the social conditionality of cultural phenomena.</p>

**Keywords:** Classification of objects of historical and Cultural Heritage, Convention, subject, artifacts and cultural spaces, communities, geographical approach.

If we consider the term "historical-cultural heritage" from the point of view of the legal approach, it should be noted that initially (in the 15th century) unique cultural objects were called artifacts or objects of antiquity, because this term did not exist yet.

As a rule, within this approach, most researchers use the term "cultural heritage". For example, K. E. Ribak distinguishes the concepts of "cultural value" and "cultural heritage" and believes that the emergence of the second concept in the regulations is related to the processes of modern globalization. they talk about what they do.

According to the UNESCO World Heritage Convention (1972), world heritage sites are divided into cultural, natural and mixed. In 1993, the Convention "On the Protection of World Cultural and Natural Heritage" was ratified in Uzbekistan.

An equally important component of historical-cultural heritage is intangible cultural heritage, which is more vulnerable and tends to disappear quickly. However, the term "intangible heritage" did not exist for a long time, but its individual aspects (language, folklore, rituals, etc.) were considered, or it was defined as "spiritual values", which are mainly understood as moral and aesthetic attitudes.

The founders of the term "intangible heritage" are Asian countries, primarily Japan and Korea. The essence of this term is "effective transfer of non-objective forms of traditional culture through its carriers, as a result of which the concept of "living treasures of humanity" appeared.

The final stage of strengthening the term "Intangible Cultural Heritage" in international law was the adoption of the International Convention "On the Protection of Intangible Cultural Heritage" at the General Conference of UNESCO in 2003.

According to the Convention, the concept of "intangible cultural heritage" reflects traditions, forms of expression of identity, knowledge and skills, as well as related equipment, objects, artifacts and cultural spaces, which in turn are inherited by communities, groups, and in special cases by specific individuals. means that it is recognized as a part of cultural heritage. Such intangible cultural heritage, which is passed down from generation to generation, is always created by certain communities and groups in relation to their environment, nature and their history, and it forms in them a sense of identity, a sense of heritage, and thus contributes to human creativity and respect for cultural diversity.

The guiding principles of preservation of intangible cultural heritage specified in the Convention are monitoring, recording and renewal.

Since the historical-cultural heritage is typical and unique examples of the material and spiritual activities of people associated with a certain space and time, it should be considered as a component of a certain geocultural space in terms of its historical dynamics and territorial diversity from the point of view of a geographical approach. This approach takes into account that the list of historical and cultural heritage objects is constantly updated.

Within this approach, we will also consider the classification of historical-cultural heritage objects, as this opportunity is provided by their diversity. In addition, there are different classifications of the same concept. Historical-cultural heritage is an interdisciplinary object, which affects the possible options for its classification.

Natural classification is important for science, that is, objects can be divided into groups based on their important properties. In this case, the belonging of the object to a certain group makes it possible to evaluate its characteristics.

The classification of cultural heritage in UNESCO conventions is given in the form of listing specific objects of cultural heritage. Thus, monuments, ensembles and attractions stand out as part of cultural heritage. In addition, there are heritage areas and complex natural and cultural heritage sites - cultural landscapes. Geography uses spatial classification based on belonging to physical-geographical or historical-cultural regions. The chronological classification of historical and cultural heritage objects according to the main historical periods of the development of society is also interesting.

Society cannot preserve all typical and unique examples of historical and cultural heritage, because it is not compatible with its development. Unique specimens are easier to identify and preserve. The difficulty in identifying normal samples is that they cannot be exactly the same, so their description can only be average. This is done to distinguish some types of typical objects from others.

When we talk about the historical and cultural heritage of mankind, we mean all objects related to this concept. UNESCO deals with the problem of distinguishing the objects of world historical and cultural heritage, focusing on the uniqueness of the objects of world historical and cultural heritage. Debates about the inclusion of specific objects of the historical and cultural heritage of mankind in the world cultural heritage will always continue, because this opinion is subjective.

Each aspect of the classification of historical-cultural heritage objects has its own characteristics: historical-cultural heritage of a certain ethnic group; historical and cultural heritage of individual countries and regions; historical and cultural heritage located on land, underground, underwater, in the region; historical-cultural heritage as an object of the past and their existence in the present culture; historical and cultural heritage that should be preserved in modern culture and passed on to future generations.

The broadest classification of the historical-cultural heritage should be made according to the ways of mastering the world, because they cover all aspects of the material and spiritual activity of mankind. It is necessary to determine the mythological heritage, religious, scientific, technical, economic and others. The more such methods are discovered, the greater will be the coverage of the entire historical and cultural heritage of mankind. This process is endless, because at no stage of human development can there be absolute certainty that all forms of human assimilation of reality have been determined.

If we consider the historical-cultural heritage from the point of view of the geographical approach, it can also be classified based on the concept of territorial organization of culture (TTE).

A.G. According to Druzhinin, the very concept of HTE consists in focusing on the processes and phenomena of geocultural reality necessary for geography; it is a collection of ideas about the characteristics and established rules of cultural and territorial dynamics, the principles of its study and adequate conceptual and categorical apparatus.

From the point of view of territorial organization of culture, it is possible to distinguish global (planetary), super-regional (civilization), regional, sub-regional, and local levels of culture. At each of these levels, the historical-cultural heritage can contribute to the development of this level, as well as hinder its development.

Thus, historical-cultural heritage is divided into several levels from the point of view of geographical approach: world, federal, interregional, regional and local. In most cases, the study of historical and cultural heritage is carried out in a certain area, so the regional status of the selected area should be justified.

From the point of view of another concept within the geographical approach, heritage is considered as a territorial system, environment, space. D.S. Likhachev talks about the need to move from the protection of individual heritage sites to the study and preservation of heritage in its integrity and diversity, and not only the wonderful historical and cultural monuments, but also the folk culture, traditions, crafts, historical district and rural environment, historical development and settlement system, ethno - it also refers to the cultural environment and the natural environment.

Yu.A. From Vedenin's point of view, the classification of historical-cultural heritage should be carried out in relation to it, which is very important in solving the problem of separation, preservation and renewal of historical-cultural heritage objects.

Scientists have proposed to separate the genetic approach to cultural heritage, in which the heritage is a carrier of historical memory, determines the preservation of the identity of national or regional culture. In the ecological approach, heritage is the basis for the sustainable development of society and the biosphere. In this case, heritage is "the basis for maintaining the cultural and natural diversity of the world, country, individual regions, ethnic groups and population groups."

The basis of these approaches is to present heritage as the main category that determines the possibility of forming a unique, sustainable and diverse cultural and landscape space.

Despite different points of view and approaches to the classification of historical and cultural heritage, it is impossible to distinguish the absolute difference of objects. Many objects of historical and cultural heritage can be included in several types of heritage at the same time. And this is a very natural fact, because any object (an example of cultural heritage) can be seen from different angles.

One of the most important values in the study of historical-cultural heritage is the sociological approach, which includes the determination of the dependence of culture as a separate institution on the whole society, and focuses on the social conditionality of cultural phenomena. Often a manifestation of the sociological approach is a cultural approach aimed at determining the dependence of cultural processes in society and its separate subsystems on the specific characteristics of national culture, traditions, and norms. A broad sociological approach is defined as the sociology of culture, which aims to use a systematic approach to analyze culture by comparing it with other social phenomena and institutions.

When studying society, a sociologist studies culture in one way or another, even if he does not specifically emphasize this fact. The forms of people's social life are not genetically fixed, but created in the process of human interaction. But culture, in the broadest sense, is a reality created as a result of human activity. Thus, objects of historical and cultural heritage are created by people as a result of their activities during their lifetime, and they influence the life and socialization of people today.

Max Weber, who understood the specific features of social reality, understands sociology as "the empirical science of culture". By sociology, he meant the science of culture in general, without distinguishing "sociology of culture" in a separate direction. Thus, by culture, Max Weber meant that part of reality that has meaning to which only man can contribute.

According to Weber's worldview, sociology is a means of studying actions directed at other individuals. The structure of the social movement necessarily consists of the following elements: the immediate motive of the movement is the need of the actor; the goal (and the means to achieve it) are formed in the action strategy; the action is aimed at an individual or a specific social group; success or failure is the end result of the effect. The study of this theory is based on a certain activity (motives, themes, goals), which in turn is the basis of cultural policy.

Considering the historical-cultural heritage from the perspective of the theory of social movements, that is, the need to preserve and actualize the heritage as an actor is the motive of the movement, and the strategy of the movement is the cultural policy of the state, which is implemented through targeted programs aimed at the entire society. The final result is the achievement of program indicators, improvement of the condition of historical and cultural heritage sites, and an increase in demand.

At the beginning of the 20th century, the problem of culture attracted primarily German sociologists. M. belonging to the German intellectual tradition. Weber, G. Simmel, K. Scholars such as Mannheim emphasized the need for a sociological analysis of culture. On the other hand, sociological analysis of historical and cultural heritage objects is very important, because they affect the socialization of a person, his morals and upbringing.

In the first half of the 20th century, Max Scheler, a well-known representative of phenomenological philosophy, focused on the problems of cultural sociology. He is the founder of today's "sociology of knowledge". In turn, the famous Alfred Weber (Max Weber's brother) also proposed a variant of the definition of sociology of culture, which, in his opinion, should become a science of human history. Objects of historical and cultural heritage that preserve the memory of the historical events of the country and people are an integral part of human history.

In the middle of the 20th century, the spread of structural functionalism developed by Talcott Parsons, a classic of US and world sociology, increased. Parsons understood culture as a fundamental force capable of connecting different elements of the social world or, in his terminology, systems of action. Culture acts as a mediator in the interaction of individuals and unites the individual with social systems. Culture can partially become an element of other systems.

Thus, the embodiment of culture in the social system is norms and values, and in the personality system it is acquired by the individual. At the same time, the cultural system can exist separately, not as a component of other systems, but in the form of a social stock of knowledge, symbols and concepts. These aspects of the cultural system are open to the social and personal system, but do not become part of them. Objects of historical and cultural heritage are a part of culture, its symbols and concepts.

Robert Menton developed and perfected structural functionalism, which allowed him to clearly separate social structure from culture, thereby identifying inconsistencies between these closely related areas.

In his work, Jeffrey Alexander tried to improve structural functionalism and create "neofunctionalism" on its basis. This researcher managed to create a unique project of "cultural sociology".

A new approach to the analysis of cultural phenomena, formed in Germany in the 70s of the 20th century as part of the understanding of sociology, is the "sociology of culture". This approach is intended to overcome the limitations of structural functionalism and symbolic interactionism. The new direction was supported by various sources: M. Weber's idea of sociology as an empirical science of culture, G. Simmel's theory of cultural dynamics, N. Historical sociology of Elias, K. Mannheim's sociology of knowledge.

The sociological approach used in the study of culture involves determining the working forms and evolution of various cultural phenomena in society, and consists in revealing the social functions of culture. Historical and cultural heritage also performs social functions: it affects the upbringing and socialization of a person in society.

For the development of society, it is necessary to take into account the experience of the past years, to know your history, to have material and immaterial memory, because traditions and customs affect the interaction between people within the same culture.

Sociology studies the impact of culture, its regulatory function in social interaction, the interaction of "social" and "cultural" aspects of the social life of individuals. In addition, the historical-cultural heritage is the main element

of identification that ensures the legal formation of social groups at different levels and the social continuity of generations.

As a result, it is a cultural heritage that allows us to connect ourselves with the people of the past, history and thus ultimately define ourselves. The social significance of the historical-cultural heritage is also determined by the fact that it contains information collected by people about various ways of providing life, the formation of social institutions and the types of social interaction. All the information obtained is used for self-reflection and for the processing of modern socio-cultural systems. We should not forget that it is the historical and cultural heritage that directly participates in the formation of spatial and temporal coordinates of the worldview, which ensures not only the harmonization of the ideological characteristics of regional societies, but also the stability of universal social development.

Thus, in any socio-cultural situation, high importance is determined by the historical-cultural heritage, which is the central link of the existence and evolution of the culture, the whole society and the individual human personality.

Sociological analysis of culture makes it possible to study the social and territorial distribution in society of the forms and methods of creation, appropriation and use of cultural objects by people. This makes it possible to identify stable and changing trends of cultural dynamics, as well as the social mechanisms that determine them. With the help of this, it is possible to determine the real contribution of different social groups to the cultural life and its directions of action.

Culture is learned by people during socialization, it is repeated with each generation due to some social mechanisms that ensure the transmission of accumulated cultural experience.

Thus, the representatives of the sociology of culture insist on considering culture as a system covering mainly the spiritual sphere, and cultural heritage as a spiritual, transmitted and collected system, both oral and written. However, in our opinion, the concept of "historical and cultural heritage" should be considered as a more complex system, which has a special place in the socio-economic development of the region, including tangible and intangible heritage objects.

In recent times, the greatest development in the academic community of practitioners and theorists of heritage management and cultural resource management has been the use of the definitions contained in the study "Culture in Sustainable Development" developed by UNESCO experts and other relevant organizations at the global level. This study was commissioned by the World Bank and provides a modern interpretation of the following terms:

- cultural heritage consists of preserved, renewed, studied cultural objects. They strive to pass it on to the next generation. Such achievements are embodied in tangible form: for example, historical buildings, and also in intangible form, for example: performing arts. At the same time, cultural heritage means something that already has value, and this value should not be lost in the future. In this case, it is appropriate to consider cultural heritage as a subject of dynamic change.

- "constructed" (material) heritage. This includes monuments, various objects, historical buildings and even agricultural landscapes.

- "expressive", living cultural heritage. This definition is used to describe dance, poetry, literary works, established cultural values and beliefs, various social practices, and life in a community.

These definitions show that heritage is included in the processes of social and economic development in order to create a basis for its use as a tool of cultural and social policy in the development of methods and models of society's evolution. This is fundamentally different from the conceptual apparatus of other approaches, which consider heritage and the range of related concepts as their value, rather than in terms of modern socio-economic and other problems.

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