



CULTURAL SPACE OF CULTURAL BEING FORM OF EXISTENCE

Sunatov Dilshod Hoshimovich,

Doctor of philosophy in Philosophy (PhD)

Article history:	Abstract:
<p>Received: 8th December 2023 Accepted: 7th January 2024 Published: 10th February 2024</p>	<p>In this article, the cultural space is based on the basis of the scientific and philosophical views of some foreign and Uzbek philosophers on the properties of Cultural being, which are based on the fact that cultural being is a form of existence. Also, the classifications of "being" as a phenomenon are atrophied.</p>
<p>Keywords: "Phenomenon", "dasiyn", being, Cultural being, objective cultural being, subjective Cultural being, cultural space, M.Xaydegger, A.G.Spirkin, J.Ya.Yaxshilikov, N.E.Muhammadiyev, B.O.Turayev, absence, space and time.</p>	

Humanity lives in the world of nature and expands the Cultural being, operating in every possible way as a intelligent being. This is done in an orderly manner rather than in a stichian manner. So, then, the question arises of what is cultural existence? Before answering this question, it is advisable to introduce antiquity into the content and essence of the concept of "being".

Looking at the history of the Genesis, Evolution and development of the concept of "existence", various, namely: mythological, religious, philosophical, scientific-practical concepts were put forward in this regard. Since the analysis of all of them is not within the scope of our research, we want to cite the opinions of some contemporary philosophers about it.

For example, the German philosopher scientist M., who lived from 1889 to 1976. Heidegger was the first to introduce the concepts of "phenomenon" and "dasiin" into the science of philosophy in his work "existence and time": "being expresses the essence of the existence of something rather than its essence. What is the "essence of existence"?", while being himself asks "what does this being mean?" is determined by the question. Being is neither God nor the foundation of the universe. Being is something that is closer to a person than a stone, animal, work of Art, Car, angel or God. It is the self-awareness of man, that is, the human being"[1, -P. 123]. So, M.Heidegger attempted to explain the issue of being by drawing on the essence of man. Until then,we would not be mistaken to say that this issue was being ignored by philosophers.

A. from Russian philosophers.G.On the question of existence, Spirkin said: "all existing things belong to fish. They include both material bodies and all processes (physical, chemical, geological, biological, social, psychological, spiritual). Their properties, relationships and relationships also include. Fairy tales and legends, the fruits of the hopeful imagination, exist as spiritual realism, which is part of being, even alahsirashlar in the patient's imagination"[2, -P. 243], - had correctly interpreted its scope, saying.

Of the Uzbek philosopher scientists, Y.J.Goodalikov and N.E.Muhammadiyevs: "being is a general philosophical category that represents a variety of things, phenomena and processes in tabait and society, individual individuals, social groups and communities, state, level and forms of human consciousness on the basis of signs of existence" [3, 58-p.], - gave the definition of, further complements this definition B.O.To 'rayev:" being is the most general and universal philosophical category that encompasses all (material and spiritual) forms of existence, (real and non-real) types and (past, present and future) manifestations"[4, 9-p.], - gives the definition of. Both definitions are valid, one of which is a narrow definition and the other is a broad definition.

In all philosophical literature, being is divided into: material and spiritual; actual and potential; real and virtual; natural and social being. Also, when dividing a natural being into a long-standing natural being and a "secondary nature" being, the "secondary nature" being is divided into: a human being; a spiritual being; a social being, while depending on the flow of time, it is divided into such parts as" the former being", "the present being", "the future being"[4, 17-19 p.].

In our eyes, these classifications of "being"as a phenomenon do not pay enough attention to the following situation. In this, it is advisable to divide "being" into two large groups: firstly, material being; and secondly, Cultural being. Because the being of any "secondary nature" is nothing more than a "cultural being". Based on this, one can cite the "Cultural being" that has created them by culturing them, from the day of the emergence of mankind to this day, by processing them into the gifts of nature with their own hands and intellect. All labor weapons, tools, factories,

factories, techniques, Informational Technologies, housing with all modern capabilities, cultural sites, literature that have created in relation to the separation of oneself from nature due to human labor are included.

S. who researched the issue of cultural existence. O. Abdukhalikov: "Cultural being is the basis of the existence and development of society. Human beings and the existence created by them by processing are the components of culture, that is, of Cultural being" [5, 21-p.], – had given the definition of. In fact, while this definition was intended to reveal the fundamental nature of the matter, it failed to achieve its intended purpose.

In our opinion, it will be necessary to clarify the concept of "culture" in order to find the optimal solution to this issue. Currently, philosopher scientists consider the concept of "culture" in three aspects:

first of all, the realization of one's own ability in free time, that is, free creation;

secondly, to have a valuable attitude towards reality;

thirdly, they interpret as a concept that reflects what a person creates with his own hands, intelligence. So far, the definitions given to the concept of "culture" have exceeded 500.

In the "Explanatory Dictionary of the Uzbek language": "culture is derived from the word [Arabic urbanism, Medina – civilization], a set of achievements of society in the productive, social, spiritual-educational life" [6, 521-p.], – has been described as. Based on Shunga and the analysis of the above-mentioned concept of "being", the concept of "Cultural being" can be given a philosophical definition as follows.

Cultural being is the derivative of something and phenomena that have a certain order, scope and scale as a result of socio-economic, political-legal, spiritual-educational processes created in the world and Human Society of nature as a result of processing, maintenance, education of material and spiritual resources by the hand and intelligence of a person.

According to the principles of classification of the concept of "being", which was put forward by modern philosopher scientists, "cultural being" can also be classified as follows.

1. An objective cultural being is a being that has been created by man for thousands of years, made up of realities that are not currently dependent on his mind. For example, structures, techniques and technologies, artificial water bodies created, innovations created by thinkers and the like.

2. Subjective Cultural being is a being in an ideological, spiritual form that is now directly dependent on the consciousness of a person. For example, fiction, art, ideology, etc. are included.

In this case, it is necessary to pay special attention to the fact that from the point of view of Uzbek philosophy, it is impossible to distinguish them from one to the other, or to put them one against the other, to put one above the other. Because, they complement each other, one cannot exist without the other, ultimately not achieving the status of reality.

Whatever form a cultural entity exists in, it has the properties of volatility, development, refinement, cross-transformation, which can often move dialectically and in some cases synergistically.

Since Cultural being is generated by the processing of material and spiritual wealth through human labor and intelligence, Madomiki can also be classified as an actual and potential as well as a real and virtual Cultural being [4, 18-p.].

The Uzbek people, who gained their independence in September 1991 after prolonged open and pinhona struggles, decided on the political map of the world as an independent state, that is, a new cultural entity. Over the past 30 years, it has taken the path of national recovery (1991-2016) and stepped towards national promotion (as of 2017). It was recognized by the people of the world as a cultural entity.

It is no secret to anyone that Uzbekistan as an independent cultural fish is advancing counter-ideological ideas that glorify spiritual subversion that its existence as an independent cultural fish, that it is developing in space and time at speed, that it was not there, that its "presence" would temporarily, and then again "no". In order to find a solution to this issue, it is necessary to deeply understand the philosophical meaning of the concepts of "existence" and "absence".

It is known that the human fan in the image of humanity, which is the flower of nature and society, will come into the world and, over time, will become fluent in the Immortal World. During this period, a person struggles to live. In this struggle, however, they learn that the world is made up of internal contradictions, contradictions. Because the things in the being that surround him are both changeable and immutable at the same time. This is for whom there is, for whom else there is no.

Today, humanity is looking for an answer to the question of what is either "existence (life); or extinction (death)". Indeed, a nuclear disaster, ecological upheavals, various incurable infectious diseases (coronavirus pandemic, etc.) can interrupt the natural time of human existence on Planet Earth, which is calculated by millions of years, in an irreparable dyaraja. It is especially important to realize the problem of being and not being, as long as the sentence "being" or "being" really remains a universal and unparalleled acute issue. In doing so, it will be necessary to move steadily from his simple life grounds towards increasingly complex philosophical reflections and conclusions.

The concept of "absence" is used as an axial concept. Absence means nothing, that is, there is nothing in the intended place.

Absence, on the other hand, is a concept of relative content that expresses the fact that somewhere or something, something does not exist at the same time. For example, absence is said to be the absence of past and future events in the present (at the same time). Today's phenomenon was not yet yesterday, but existed as an entity at the

opportunity. Tomorrow's phenomenon is also an absence at the moment, but a presence at the opportunity. We judge the past by the trace it left today, and the future by the pace and trends of change in today's events. Today's reality turns into tomorrow's absence, many living things become dead tomorrow, which means that life turns into death. Death is the absence of life. The life being of an individual becomes absence when he dies. But his remains, the body may not disappear at once. Once they are also lost, people may have their urine left in their memory. Well, there is no absolute absence itself. Absence acquires relative meaning in this sense.

Absence can also be understood in the sense of knowing. It is also possible that the objects we believe do not exist have so far been left out of the limits of our cognition of thought. It can also be said that there is no occurrence of objects of a certain class, attitudes and associations of the universe at a particular place of reality"[3, 58-59 p.].

In place of the conclusion, it should be said that the concept of absence denotes the non-existence, non-existence, unreal properties of things and phenomena. Absence is something that does not actually exist, has not yet appeared or has already ceased to exist. The form of manifestation of being is one thing, absence is nothing. Absence is a general philosophical concept that expresses things that do not exist realistically at the time of a specific activity of a particular subject. Therefore, independent Uzbekistan is a cultural entity that exists in the cultural space. It is a cultural entity that forms civil society by building an existing, on the same day, democratic legal state. It is a cultural space of a local form that is distinguished from others in space and time, an attribute of a cultural being with a specific structural structure.

LITERATURE.

1. Хайдеггер М. Бытие и время. – М.: Ad Marginem, 1997. Перевод с немецкого В. В. Бибихина. – С. 123.
2. Спиркин А.Г. Философия(учебник) – М.:«Высшая школа»,2000. –С. 243.
3. Yaxshilikov J.Ya., Muhammadiyev E.N Philosophy. (textbook) – Samarkand: SamDU edition, 2021. –B.58.
4. To'rayev B.O. Borliq(falsafiy tahlil). – Tashkent: IBXITM? 2022 –P. 9., 18.
5. Rustambayev M.X., Muhammadiyev N.E., Abduxalikov S.O. Milliy gvardiya xizmatchilari (xodimlari)ning kasb etikasi. Textbook. –Tashkent: "COMPLEX PRINT" publishing house, 2019. – P. 21.
6. O'zbek tilining izohli lug'ati. – T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2008. – P. 521.