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# YOUTH CULTURAL LEVEL: A CONCEPTUAL-STRUCTURAL AND SOCIO-PHILOSOPHICAL ANALYSIS

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**Abstract**. This article provides a theoretical analysis of the essence, structural components, and assessment criteria of an individual's cultural level. The study examines the historical emergence of the concept of "cultural level," its role in the spiritual and intellectual development of the individual, and its social significance. The special-cultural and general-cultural dimensions of an individual's cultural level are investigated as an interconnected system. The findings identify awareness of national and universal values, the level of acquisition of social and professional knowledge, familiarity with humanistic ideas, legal maturity, and national pride as the main structural components of cultural level. Furthermore, intellectual activity, aspiration for acquiring social and professional knowledge, legal consciousness, and the degree of national self-awareness are substantiated as important criteria for assessing cultural level. The results demonstrate that enhancing an individual's cultural level is one of the key factors in ensuring the spiritual stability and social development of society.

**Keywords:** cultural level, individual, culture, values, national values, universal values, spiritual development, intellectual activity, legal maturity, national pride, humanistic ideas, social knowledge, professional knowledge.

**INTRODUCTION.** The emergence of the concept of "cultural level" is associated with the need to scientifically determine and evaluate the extent to which an individual has internalized material and spiritual values.[1]

In the 1970s, representatives of the Ural School of Sociology conducted extensive empirical research on culture and cultural values. During the course of these studies, researchers recognized the need for a new theoretical concept that would enable a more comprehensive analysis of the patterns of value formation and the processes through which individuals assimilate these values. In response to this scientific need, L. Kogan introduced the concept of "cultural level" into academic discourse. This concept was developed as an important theoretical category for describing the degree to which individuals internalize cultural values and reflect them in their activities and behavior.[2]

**METHODS.** This study is grounded in a socio-philosophical and conceptual-structural research approach aimed at analyzing the cultural level of youth as a multidimensional phenomenon. The research employs theoretical analysis to examine existing philosophical, sociological, and cultural studies on youth culture, value systems, and social behavior. A structural analysis method is used to identify the internal components of youth cultural level, including intellectual activity, social awareness, professional orientation, legal consciousness,

[1] Қаранг: Коган Л.Н. Культурный уровень и культурная деятельность.// Исследование культурной деятельности и культурного уровня населения городов Урала.- Свердловск, 1979.- С. 3-13.
[2] Qarang: o'sha manba.- S. 3-13.

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ethical behavior, lifestyle culture, and patriotism. Comparative analysis helps to explore differences in cultural development among youth groups under the influence of social environment, education systems, and media exposure. In addition, the study applies a descriptive-analytical method to interpret how cultural values are internalized and expressed in youth behavior. The synthesis method is used to integrate these components into a coherent conceptual framework, allowing for a holistic understanding of youth cultural level as a socio-cultural and philosophical category.

**RESULTS.** Over time, the distinctive characteristics of human cultural activity have been extensively studied. These studies have, in turn, contributed to a deeper and more comprehensive understanding of the concept of "cultural level." Today, cultural level is regarded as one of the most important indicators of an individual's social identity and development. It refers to the degree of a person's awareness of national and universal values, the extent to which they have assimilated the knowledge and ideas accumulated by humanity throughout history, and their ability to act and make decisions based on these values and knowledge.

In this context, the concept of cultural level can be understood from several perspectives. First, it reflects the degree to which an individual has internalized the national and universal values created and preserved by previous and present generations within society. Second, it characterizes the strength of the relationship between an individual's consciousness and practical activity, demonstrating how effectively acquired values and knowledge are translated into action. Third, cultural level represents a specific form, manifestation, and outcome of an individual's spiritual and intellectual activity, reflecting the overall maturity of their cultural and personal development."[3]

**DISCUSSION.** It should be emphasized that the content of this concept is highly profound, rich, and complex. In this regard, it is necessary to refer to the views presented in the article by the Russian scholar A. Zhigunov, who has conducted specialized research on this issue.[4] According to his view, an individual's cultural level has two aspects: a special-cultural aspect and a general-cultural aspect. Only by conceiving the cultural level as the unity of these two dimensions is it possible to study it as an integral system. The special-cultural aspect is characterized by an individual's educational and qualification parameters, scientific and technical potential, creative capacities, as well as the achievements attained throughout life and professional activity.

The special-cultural level of an individual should be determined and assessed in accordance with the prevailing socio-economic conditions in society. This is because an individual selects a particular field of education and defines the scope of knowledge to be acquired based on existing economic opportunities and constraints. Likewise, both the individual's scientific and technical potential and the extent of its realization correspond to the socio-economic conditions and economic environment prevailing in society.

The general-cultural aspect of an individual's cultural level is formed by their awareness of the achievements of human civilization, their familiarity with the products of spiritual culture, the state of their cultural activity, as well as the nature of their inclinations, needs, interests, and the specific features of their moral character. The significance of general-cultural elements is particularly invaluable, since it is difficult to regard as cultured a person who is not familiar with

[3] Choriyev A.Ch. Inson falsafasi. Mustaqil shaxs.Ikkinchi kitob.- T.: Chinor ENK, 2002.- B.220.
[4] Жигулин А.А. Общекультурные параметры личности.// Гуманитарные научные исследования, 2012, № 3.

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the achievements of human civilization, who is unaware of the unique masterpieces of spiritual culture, and who does not know works related to literature, theatre, cinematography, museums, music, and performing arts. The same applies to knowledge of moral principles formed over centuries, general social needs and interests, and humanistic ideals. The development of the general-cultural aspect of cultural level has significant social importance. Its advancement ultimately contributes to the strengthening of a society's economic potential, ensures the stability of social relations, and supports the consolidation of the overall socio-spiritual environment.

Like all scientific categories, the "cultural level of the individual" also has its own structural elements. These elements are referred to by specialists as the "main parameters of an individual's cultural level.".[5] Bu elementlar turkumiga milliy va umuminsoniy qadriyatlardan xabardorlik darajasi, insoniyat tomonidan asrlar davomida shakllantirilgan insonparvarlik g'oyalaridan voqiflik meyori, ijtimoiy va kasbiy bilimlarni o'zlashtirganligi darajasi kiradi.[6] The primary element of cultural level is awareness of national and universal values. The achievements of cultural development and the products of culture are embodied within values. Accordingly, awareness of national values implies familiarity with the achievements of national culture, while awareness of universal values denotes familiarity with the achievements of universal human culture.

For this reason, one of the key tasks in the formation of a well-rounded individual and, in particular, in enhancing an individual's cultural level is directly related to increasing their awareness of both national and universal values.[7]

Awareness of national values is of immeasurable importance for the individual. Every member of a nation acquires the characteristics of national culture, formed over centuries, through national values. Likewise, the diversity of these values shapes the individual's worldview in accordance with the needs and interests of the nation.

It is extremely difficult to regard a person as cultured if they have not deeply assimilated and are not aware of the values of their own nation. In this regard, familiarity with the culture and values of other nations is not sufficient to compensate for the lack of one's own cultural grounding: only after an individual has fully assimilated the values of their own nation can they appropriately engage with other national value systems. Otherwise, there arises a risk of a specific form of "axiological nihilism," in which an individual fails to recognize or pay attention to any system of values.

However, the second aspect of the issue should also not be overlooked. Awareness of national values does not imply confinement exclusively to them. An individual must also be familiar with universal human culture and the material and spiritual values that have been appreciated by humanity throughout the centuries.

A person who is not acquainted with Mozart and Rachmaninoff, Shakespeare and Dostoevsky, Rembrandt and Michelangelo, Fellini and Kitano, or Pavarotti and Khvorostovsky cannot be regarded as having a high cultural level. Only an individual who has assimilated national values in harmony with universal values can be considered a truly cultured person.

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[5] Qarang: Jigulin A.A. Obshekulturniye parametri lichnosti.// Gumanitarniye nauchniye issledovaniya, 2012, № 3.
[6] Qarang: o'sha yerda.
[7] Qarang: Ro'ziyeva R. Jamiyatning ma'naviy yangilanishida milliy va umuminsoniy qadriyatlar uyg'unli-gini shakllantirish masalalari: Fals.f.d. ilmiy dar. olish uchun yoz. diss. avtoref.- T.:O'zR FA FHI, 2012.-B.4.

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The next element of cultural level is the acquisition of social and professional knowledge. In particular, knowledge about society has always been of significant importance. As social relations, economic ties, and political conditions in the modern world become increasingly complex, the need for such knowledge and the necessity of its acquisition continue to grow.

Without awareness of social knowledge, it is impossible to understand the specific characteristics and developmental laws of contemporary human society. An individual who has mastered such knowledge is able to align their life and activities with the needs and interests of society. Therefore, a person who understands the fundamental processes occurring in society, can think logically about them, and is able to envision the trajectories of social development is regarded as having a certain cultural level.

However, an individual's cultural level is not limited solely to the acquisition of social knowledge. It also requires the mastery of a specific profession and the achievement of certain professional success. For this purpose, an individual must be familiar with systematic and scientific professional knowledge. Professional knowledge represents a relatively complex system. For instance, researchers I. Islomov and O. Parpiev, who studied the nature of professional knowledge required for a physical education teacher, conceptualize its structure as consisting of the following components: goal-oriented component, content-related component, technological component, and result-oriented component.[8] If one reflects on the conclusions of the authors, it can be stated that professional knowledge, regardless of the field to which it belongs, consists of knowledge related to the purpose, content, and social significance of a given profession, the process of its implementation, and the ways of achieving the intended results. Moreover, such knowledge must be continuously improved in accordance with the requirements of the time.

Professional knowledge that possesses such a dynamic and evolving character is regarded as one of the constituent elements of an individual's cultural level.

Another important component of an individual's cultural level is related to the degree of awareness of humanistic ideas formed by humanity over centuries. Humanism, derived from the Latin term "humanismus," refers to the inclination toward humanity or the creation of conditions necessary for a person to live a fully human life.

Humanism emerges when a person begins to reflect on themselves, their place in the world, the essence of their nature, their capabilities, and the meaning and purpose of their existence. It is at this point that humanistic consciousness is formed."[9] From this reflection, another conclusion may also be drawn: once an individual has assimilated humanistic ideas, they begin to reflect on themselves, the meaning of their life, the true life goals they should strive for, the extent to which their actions correspond to humanistic objectives, and the degree of harmony between their personal aims and the goals of society.

Without the assimilation of humanistic ideas, it is rather difficult to engage in a systematic and rational understanding of the meaning and purpose of human life, as well as of genuine human needs and interests. Without familiarity with these ideas, it is extremely challenging to align one's life aspirations with the interests of society, the nation, and the homeland. Therefore,

[8] Qarang: Islomov I.A., Parpiyev O. A. Jismoniy madaniyat o'qituvchisi kasbiy tayyorgarligi jarayonining ayrim zamonaviy pedagogik xususiyatlari.// NamDU ilmiy axborotnomasi, 2020, №1.- 314-b.
[9] Choriyev A., Choriyev S. Renessans davri Yevropa falsafasi.- T.: Tafakkur qanoti, 2015.- B. 13.

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only a person who has assimilated humanistic ideas and is capable of philosophical reflection based on them can be regarded and valued as an individual with a certain level of cultural development.

Thus, an individual's cultural level has a complex and distinctive structure. At the same time, the subtle aspect of this issue lies in the fact that these structural elements manifest themselves, in one form or another, in human life and activity. In order to determine the significance of the components of an individual's cultural level, it is necessary to identify the forms of their manifestation and use these forms as evaluative criteria.

**CONCLUSION.** These criteria, first and foremost, make it possible to identify and measure an individual's cultural level. At the same time, they also help to gain a more detailed understanding of the content of the concept of "cultural level." Another important aspect should be noted: an individual's cultural level, on the one hand, is related to consciousness, and on the other hand, it encompasses aspects associated with practical activity. Therefore, the criteria used for measuring cultural level are divided into two groups: one has a phenomenological nature, while the other is of a praxiological nature.

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7. Choriyev A., Choriyev S. Renessans davri Yevropa falsafasi.- T.: Tafakkur qanoti, 2015.- B. 13.