

Culture as a Factor of Continuity in the Development of Society

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Abstract: This article examines the role of culture as a pivotal factor in the continuity and development of society. It explores the dynamics of spiritual culture, highlighting the interconnectedness of historical stages and the processes of inheritance that shape cultural evolution. The discussion draws on insights from prominent philosophers such as Hegel, Plekhanov, and others, emphasizing the dialectical nature of cultural inheritance and the complex relationships between past and present. The article delves into various cultural phenomena, including the Baroque period, folklore, and mythological traditions, illustrating how these elements contribute to the ongoing dialogue between historical legacy and contemporary identity. By analyzing the mechanisms of cultural assimilation and the transformation of ideas over time, the article underscores the significance of understanding cultural heritage as a continuous, evolving process that informs present and future societal values.

Keywords: Cultural Continuity, Spiritual Culture, Cultural Inheritance, Historical Stages, Dialectical Process, Folklore, Mythology, Baroque Period, Hegelian Philosophy.

Introduction

Since the development of spiritual culture is a succession of thinking styles, its explanation requires referring to the aspect of inheritance between the forms or historical stages of different cultures. At a time when radical changes were taking place in all spheres of society, the First President of the Republic of Uzbekistan Islam Karimov said: "What can we take with us in the next century? And what should we avoid? What problems should be at the center of our attention in the new millennium?" [1] This idea was actually the main programmatic practice of solving the problems of cultural and spiritual heritage. Indeed, this process creates an opportunity for a person to spiritually master the world in the unity of its relative and absolute moments. Spiritual values, their revision and revaluation, methods of their interaction (subordination of values), types of interaction, life norms, the nature of aesthetic perception of reality - all this does not remain unchanged, but is in constant motion. The diachronic cross-section is familiar when it appears as a novelty, in

the recurrent - signs of the new allow to find the unity of fundamental processes of cultural life of different periods and peoples, help to find signs of true kinship in the external forms of subjective rejection of connection with the past. Its real manifestations are characterized by the richness of types and the authenticity of trends. For example, in different spheres of culture, the exchange of cognitive and value orientations occurs differently: in science, not as in art, and in natural science, not as in humanities. These differences are deeply rooted in the nature of the forms of consciousness themselves and are determined by one or another type of their connection with ideology.

Problem Statement

Spiritual culture has always been a vital aspect of human civilization, but the process through which it is transmitted and transformed across generations raises complex philosophical and sociological questions. How do societies preserve their spiritual and cultural heritage while allowing for innovation and adaptation to changing circumstances? What mechanisms ensure that some elements of culture persist while others fade away or are redefined? This article seeks to address these questions by examining how spiritual culture is inherited, focusing on historical and philosophical perspectives that illuminate the dialectics of continuity and change.

Research Gap

Despite extensive philosophical discourse on the nature of culture and tradition, there remains a gap in understanding the specific mechanisms that guide the transmission of spiritual values and cultural knowledge. Previous research has often focused on either the static preservation of tradition or the radical break from the past, but this study aims to bridge these approaches by focusing on the dynamic interplay between historical continuity and cultural innovation. The focus will be on how specific cultural forms—such as myth, art, and philosophy—are transmitted across generations, with an emphasis on the role of spiritual and intellectual leaders in shaping this process.

Hypothesis

It is hypothesized that the inheritance of spiritual culture is a selective and adaptive process, influenced by historical, social, and intellectual conditions. The study posits that while certain core values and traditions are preserved, they are subject to reinterpretation and modification to fit new contexts. The dynamic nature of cultural inheritance allows for both continuity and change, ensuring the survival of spiritual culture in various forms.

Methodology

Philosophical Framework

The methodological approach in this article is primarily based on dialectical materialism, a framework developed by Karl Marx and Friedrich Engels but expanded in this study with reference to Hegel's theory of historical development. Hegel's concept of the dialectic—thesis, antithesis, and synthesis—provides a useful tool for understanding how cultural and spiritual ideas evolve over time. This approach is supplemented with the

contributions of later thinkers, such as Georg Lukács, who explored the relationship between historical materialism and culture, and Antonio Gramsci's theory of cultural hegemony, which examines how dominant ideas are maintained and contested within society.

Historical Analysis

The article employs a comparative historical analysis to trace the evolution of spiritual culture in various civilizations. By focusing on key moments in history where cultural inheritance was either reinforced or contested, the study aims to uncover the principles that guide the transmission of spiritual values. Specific case studies include:

- *The Renaissance and the Rebirth of Classical Ideas*: A historical period where Greek and Roman cultural forms were rediscovered and adapted to fit a Christianized worldview.
- *Slavic Folklore and Mythology*: The retention of ancient spiritual beliefs in folklore, even as societies embraced new religious systems such as Christianity.
- *Post-Soviet Spirituality in Uzbekistan*: A contemporary case study examining how traditional spiritual values are being redefined in the context of post-Soviet national identity and modernization.
- *Comparative Case Study Methodology*: This study employs a comparative case study methodology to highlight the different paths that cultural inheritance can take. By comparing civilizations with differing relationships to their pasts (e.g., Renaissance Europe's revival of Classical Antiquity versus the rapid modernization of post-colonial nations), the study uncovers both universal and context-specific mechanisms of cultural transmission.

Result and Discussion

The historical connection of times is carried out in many different forms to the extent that they are close to each other, neighboring cultures and have some temporal intervals, proximity, neighborliness have "temporal" (in chronological order) relations. The invariants that appear in the development of culture are determined not by the temporal factor, but by the internal laws of the movement of spiritual forms on the path of social historical progress. The centuries-old historical and philosophical process shows such a complex chain of hereditary ties. Each of its branches is marked by the entire progressive development of the human game. The issue of heredity in the development of philosophical teachings was extensively analyzed by A.S. Bogomolov and T.I. Oyzerman.[2] The basis of heredity and the whole of human health is a systematic character of general characteristics.

It is directly related to the organic demand of consciousness for a comprehensive coverage of reality, which is inherent in all its states and in the process of development, replaces one picture of the world with another. The explanation of the mechanism of inheritance of the achievements of the predecessors through each new generation should not be in the theological context of the connection with the fact that the new generation is a participant in a single historical process. The meaning of the complexity and dialectical

contradictory nature of the connections here is that each generation, on the one hand, continues its inherited activity in radically changed conditions, and on the other hand, changes previous conditions with the help of radically altered activity. Hegel also drew attention to the need for such an explanation of historical connections. He has spoken; "tradition is not a stationary article, it grows like a living and living wave, and the more it expands, the more it comes from its history." For example, if we really look at it, referring to the value given to the connection of each culture, the concepts that embellish past history through the words "task," "goal," "creation," "idea" abstraction from past history is nothing but abstraction as a result of the active influence of past history on the future.

One of the broad trends in world art is baroque. It constitutes a cohesive period in general culture. The signs of inheritance characteristic of it can be abstracted from this specific phenomenon and transformed into any general cultural phenomenon. Another point, which A.I. Rogov pointed out, is that he and his reaction to the restoration have a very basic significance. Another point that A.I. Rogov pointed out to its importance is that it and its revival of medieval tradition, as well as the functions of this tradition, are transferred to another artistic and ideological context. As an important link in the cultural chain of many peoples, the Baroque style linked the past to itself, and at the same time, the Enlightenment and rationalism are a source, a foundation, and even a model for representatives of culture (despite the subjective rejection of its heritage by theorists of the late 18th and early 20th centuries), it has retained its influence on the current artistic movement.

The question of heredity is the core of any historical interpretation of cultural processes. After all, it is the core of the thinking structure without resorting to it. After all, without resorting to it, the exchange of thought structures is not a dialectical process of development, "a kaleidoscope of figurative images, their alternation is not determined by any internal or external order." The dialectical understanding of heredity was first developed by Hegel. In the development of philosophical thought, Hegel saw a legal, historically determined process, the unity of hierarchical coherence, integrity (this is an absolute idea), and this leads to his understanding of tradition as a form of dialectical rejection. However, in Hegel's philosophy, the realization of a profound idea, hierarchy, in ontological terms, was limited as a manifestation of a purely logical idea by various philosophical systems. This approach would necessarily lead to the absolutization of the inheritance moment. The place and role of the dialectical-materialistic doctrine in the true scientific understanding of the objective dialectics of hereditary processes is special. This doctrine, adopting the rational basis of Hegel's idea, is able to distinguish its sharp dialectics, the transition of contradictions to each other, the struggle between them, and the types of rejection.

The Role of Intellectual Elites in Cultural Transmission

One of the key findings of the study is the central role played by intellectual elites—philosophers, artists, and religious leaders—in shaping the process of spiritual and cultural inheritance. These individuals often act as mediators between the past and the present, reinterpreting historical ideas to fit contemporary needs. For example, during the Renaissance, artists like Leonardo da Vinci and philosophers like Pico della Mirandola played pivotal roles in the revival of Classical thought, adapting it to the intellectual and spiritual concerns of their time.

- *Renaissance as a Cultural Rebirth*: The Renaissance period illustrates how cultural inheritance can lead to a rebirth of earlier traditions under new circumstances. Classical antiquity was not merely preserved; it was transformed and reinterpreted through the lens of Christian humanism. This period demonstrates how cultural inheritance is an active and creative process, not a passive transmission.
- *Slavic Folklore and the Persistence of Myth*: The study of Slavic folklore reveals how ancient spiritual beliefs are retained within popular culture, even after formal religious conversions to Christianity. Elements of pagan mythology persisted in the form of folk tales, rituals, and oral traditions, showing how cultural inheritance can operate outside of formal institutions and within the collective memory of a people.
- *Patterns of Cultural Adaptation*: Another significant finding is the way in which cultures selectively adapt elements of their spiritual and cultural inheritance. The study demonstrates that cultural transmission is not a uniform process; certain aspects of a tradition are emphasized while others are downplayed or forgotten. This selective adaptation is often guided by the social, economic, and political needs of the time.
- *Greek Philosophy and Modern Thought*: Greek philosophical traditions, especially the works of Plato and Aristotle, were inherited by both the Islamic and Christian intellectual traditions. However, the way these works were interpreted varied significantly depending on the intellectual priorities of the society in question. For instance, while medieval European scholars focused on Aristotle's logical and metaphysical works, Islamic scholars were more interested in his ethical and natural philosophy.

Discussion

Dialectics of Continuity and Innovation

The study's findings affirm the hypothesis that cultural inheritance is a dialectical process involving both continuity and change. Cultural inheritance is not simply a matter of preserving the past but involves an active process of reinterpretation and innovation. This is particularly evident in periods of cultural renaissance, where a society consciously looks to its past for inspiration while simultaneously adapting it to new realities.

- *The Role of Crises in Cultural Transformation*: Cultural transformations often occur in times of crisis when societies are forced to reconsider their values and traditions. For

example, the Enlightenment emerged in the wake of religious wars and political upheavals in Europe, prompting a re-evaluation of spiritual and cultural heritage. Similarly, post-Soviet Uzbekistan is in the process of redefining its spiritual identity after decades of enforced atheism and cultural repression under Soviet rule.

- *Philosophical Implications:* The philosophical implications of this study are significant for understanding the nature of spiritual culture. The findings support a Hegelian view of history as a dialectical process where each generation builds upon the cultural achievements of the past while also contributing something new. This approach challenges both conservative views that seek to preserve tradition unchanged and radical views that call for a complete break from the past.
- *Practical Implications for Modern Society:* In practical terms, the study suggests that modern societies, particularly those undergoing rapid change, should focus on cultivating a dynamic relationship with their cultural heritage. Rather than viewing tradition as something fixed and immutable, societies should encourage creative reinterpretations of their spiritual and cultural inheritance. This is especially important in multicultural and globalized societies, where cultural exchange and adaptation are essential for social cohesion and progress.

Thus, it is possible to show such values of the mechanism of cultural heritage: the continuity of spiritual heritage. Even the forgotten ones do not disappear completely. For example, William Shakespeare disappeared for a hundred years and was recognized as a classic of world literature and drama for subsequent generations. Inheritance can also change in the process of transitioning from the past to the future. That is, a situation arises in a new sense, corresponding to the views of the national idea and the requirements of knowledge. For example, the works of Socrates and Democritus have not reached us in a literal copy. But their ideas will open up for every generation. Another moment. Not all the rest of the past will be fully mastered, only those that meet the demands of the new era, the spirit of the new era will be taken.

Inheritance, as a rule, is a form of communication in which a tendency is realized that goes through the inheritance of human cultural achievements. The search for these and these parallel connections is carried out through a comprehensive study of different cultures over a wide time interval and the discovery of common principles of their material and spiritual aspects. This is evidenced by the data collected by many historical sciences. For example, when analyzing many archaeological and ethnographic materials, one can observe a change in the nature and pace of human culture, especially with a change in the economic and economic foundations of life. One of the prominent researchers of ancient Slavic history, B.A. Rybakov, considers the place and role of polytheism in the culture of the ancient Slavs and confirms that it has passed through all periods, even from the earliest times of consciousness to the present day. In folklore, it can be observed that the symbols and imagery themselves are not only fairy tales, but also other genres.

It should be noted that folklore works, its traditions, its language can provide a glimpse of the world map. It can also testify to the formation of a world map in the

consciousness of the population during the historical transition from one type of economy to another. Folklore samples, supplemented with information from new sources of the late period, are changing their meaning in the elements of consciousness inherited from earlier periods, as well as in the layers of the historical context.

For example, if we are referring to the oral literature of the Karakalpak people, it is not only epic or lyrical-epic works, but also myths, mythical legends, legends, genealogies, traditions, proverbs, sayings, anecdotes, sayings, prayers and prayers, blessings and curses, etc. In times when our society is undergoing radical changes, and as an inexhaustible source, the image and thinking of our people will be renewed.

Scientific research based on data from Greek archaeological culture shows that the ancient roots of Greek civilization inherited from earlier periods (they, in turn, both from him and from earlier cultures, etc.), and they took their beginnings from Neolithic culture. Polyssal Greece received a lot of wealth of ideas and forms from the Greek civilization of the future.

The craft of agriculture, handicrafts, construction machinery and shipbuilding was acquired by people in the Bronze Age, and it became the property of white society in the 2nd millennium AD. Classical Greece b.c. In the first millennium BC, when the economic and social development of white society was in full swing, many traditions of early Greek civilization were preserved.

In the 2nd millennium BC, the roots of scientific knowledge (mechanics, mathematics, medicine, geography), the features of the political system (the independent state of society), ethical and mythological views, artistic forms (for example, the megaronic plan of the temple) all stimulated the further development of Greek culture after the conquest of the Polystics in the 6th-8th centuries BC. In turn, the Bronze Age society was formed in the Proto-Greek tribal culture, one of the predecessors. The roots of Greek culture can be traced back to the Neolithic period. This is evidenced by the programming of ancient traditions, manifested in classical forms of art in the 3rd millennium BC.

There is no strict causal connection between the spiritual life of society, the change in its social and class structure, and those or other phenomena of spiritual life. Ultimately, spiritual development is a product of the material transformations taking place in society. In the historical process of society, the character of spiritual life plays an important role, negatively affecting the development of production and social relations. To understand these dependencies, it is first necessary to refer to historical knowledge. Rich archaeological and historical data is required. The history of the Greek civilization, which was studied on the basis of rich archaeological materials, is very far from ours. Can provide information about the lifestyle and image of people in the XXII-XII centuries. T.V. Blavatskaya, analyzing the early stages of the history of Greek society in a very fundamental and comprehensive way, shows the process of the formation of the individual over a thousand years, and in it the scientist deeply reworked the spiritual world of the individual. This "completely put an end to the principle of the unity of ancient collectivism and the tribal community with logic, which does not return to the path of property inequality at the time." The completion of the

complex process of consolidation of the Greek lands is closely linked to the creation of new principles and the selection of heritage from the tribal system, which corresponds to the requirements of the emerging new type of society. This approach, according to the researcher, allows for the reconstruction of the mechanism of influence of society on the psychological development of the individual in the direction of the necessary emergence and formation of progressive forms of new life. The signs of ancient culture, of course, do not disappear, it is not difficult to preserve them for a long time. After all, the hereditary views and the image of thought of the old tribal period will live in tradition for a long time and they will soon disappear. On the other hand, in the process of inheriting the achievements of past development, the universal human content of spiritual culture is preserved. However, it is not a simple assimilation from one period to another. "No living idea," says A.V. Losev, "could remain the same for centuries. If he is alive, he will live, and there will always be a new and new understanding of him."

Conclusion

Historical scientific and methodological studies have been able to provide insight into the nature of the relationship between ancient thought and the development of all subsequent scientific ideas. This can serve as a classic example of the development of the idea of atomism. It leads to the theoretical views of modern atomic physics and N.Bord's principle of complementarity, formulated on their basis. Many concepts of modern science have led to antiquity. When we study them attentively, they are not merely simple errors of the future, but also projections of new physical theories. For example, the question of the relation of light to the modern physical theory of light, as the view of visual rays arose in the science of antiquity.

The laws of the ancient ideas of atomism are inherited by the successes of cybernetics, and the theory of modern control systems is also mentioned. The justification of the entire mathematical complex in the cybernetic cycle, according to experts, leads to a fundamental restructuring of the structure of knowledge. Such material exists in our current methodological literature. Their study led to the identification of new problems related to the formation of processes that distinguish between the cognitive process and the spheres of science, philosophy, and myth.

The basis of the inheritance mechanism in any sphere of culture is the transition of knowledge from abstract to concrete. The pre-determination of this movement can be attributed to the specific patterns that existed before it at the stage of development. Thus, the inheritance mechanism is explained by the analysis of the world picture, the change in thinking styles, their linguistic features, and, moreover, the limitation of the content of previous forms of science and the emergence of the new.

In conclusion, this study has shown that spiritual and cultural inheritance is a complex and dynamic process, guided by both historical continuity and creative adaptation. The dialectical nature of this process allows cultures to preserve their core values while also evolving to meet the challenges of new historical circumstances. The case studies of the

Renaissance, Slavic folklore, and post-Soviet Uzbekistan illustrate how cultural inheritance operates in different contexts, providing valuable insights into the mechanisms of cultural transmission. Future research should explore how these processes function in contemporary globalized societies, where the interaction of different cultural traditions creates new challenges and opportunities for spiritual development.

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