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## MORPHOLOGY OF CULTURE

**Abstract.** Morphology of culture studies the internal structure of culture, its organizational, substantial and functional structure. In a broad sense, the morphology of culture is the study of the structure of the artificial environment of human existence in connection with the realization of basic forms of life activity.

The main methods of cognition are structural-functional, semantic and genetic. In a more specific sense, cultural morphology is the study of the diversity of cultural forms and artifacts depending on their social, historical and geographical distribution.

The morphological approach is of primary importance within the framework of cultural studies, as it allows to determine the relationship between universal and ethnospecific features in the structure of a certain culture.

**Key words:** morphological analysis, specialized and common, elite and mass, material and spiritual, substantial and functional.

**Introduction.** According to modern ideas, the following structure of culture can be specified. Two levels are distinguished in the field of unified culture: specialized and common. Everyday (common) culture is a set of ideas, norms of behavior, and cultural phenomena related to people's ordinary everyday life. The expediency of dividing culture into common and specialized culture lies in the fact that the basic functions of human life were created and studied in the depths of common culture; its basic knowledge was acquired at the level of general education and ordinary social relations, but

they turned into specialized professions over time, the development of which was almost impossible without special professional education, on which the special culture was built.

The specialized level of culture is divided into two types: accumulating (professional socio-cultural experience is concentrated and society's values are accumulated here) and transmitting. The specialized level of culture is the sum of society's values, where professional socio-cultural experience is concentrated, accumulated. According to human's anthropological model, culture is considered as an interaction of elements at the aggregate level, each of which is the result of human's inclination to a certain activity. These include: economic culture, political culture, legal culture, philosophical culture, religious culture, scientific and technical culture, artistic culture. Each of these elements at the cumulative level corresponds to an element of culture at the everyday level. They are closely related and influence each other.

**The interpretation of the main material.** Economic culture corresponds to the household and maintenance of the family budget; political culture corresponds to morals and customs; legal culture – morality; philosophy – everyday worldview; religions – folk beliefs, prejudices; scientific and technical culture – practical technologies; artistic culture – daily aesthetics (folk architecture, home decoration art). There is interaction between the aggregate and ordinary levels at the transmitting (broadcasting) level, and cultural information is exchanged.

There are communication channels between cumulative and ordinary levels: 1) the field of education, where the traditions and values of each element of culture are transmitted to the subsequent generations; 2) mass media – television, radio, print – where there is interaction between “high scientific values” and values of everyday life, works of art and mass culture; 3) social institutions, cultural institutions (libraries, museums, theaters, etc.) where knowledge about culture and cultural values is accessible to the public [4, p. 64].

The American culturologist T. Eliot distinguished two levels in its vertical part depending on the degree of awareness of culture: the highest and the lowest level, perceiving a certain way of life with culture, which is possible only for chosen ones – the “elite”.

Spanish cultural scientist J. Ortega y Gasset put forward the concept of mass society and mass culture in his works “The Revolt of the Masses”, “Art

in the Present and the Past”, “Dehumanization of Art”. While elite culture is oriented towards a select, intellectual public, mass culture is oriented towards the “average” level of development of mass consumers and often encourages people’s primitive tendencies.

Mass culture is a form of culture that spreads among the broad population regardless of regional, religious and class differences, the works of which are standardized. Popular and pop music is a perfect example of mass culture. Elite culture includes visual arts, classical music and literature created for the educated or upper classes by talented professionals.

Folk culture is created by creators from the people, remains unknown (author’s name is unknown), reflects the spiritual quests of the people, includes myths, tales, sayings, proverbs, legends, songs and dances.

Material culture includes: 1) culture of labor and material production; 2) culture of life; 3) topos culture, i.e. place of living (house, village, city); 4) culture of attitude to one’s own body; 5) physical culture [4, p. 65].

Moral culture is a multi-layered formation and includes: intellectual (cognitive) culture; spiritual; artistic; legal; pedagogical; religious.

According to Kagan and other culturologists, there are types of culture that cannot be attributed only to material or spiritual. They represent a “vertical division”, permeating the whole system of culture. These are economic, political, ecological, aesthetic cultures.

Subcultures can be highlighted within the social culture: we can distinguish a particular community or some social group from the culture of the majority of the society (for example, subculture of young people, youth subculture, subculture of criminal groups), Western, Eastern, national, professional and confessional religious subcultures. And in its turn, religious cultures are divided: Orthodox, Catholic, Protestant, Muslim, Buddhist. In its turn, national culture is a synthesis of the cultures of different classes, social classes and groups of the society.

The originality of the national culture, its known uniqueness and individuality is manifested in the spiritual (language, literature, music, painting, religion) and material (characteristics of the farm structure, economy, labor and production traditions) spheres. The cultures of social communities (class, city, village, profession, youth), families and individuals are also differentiated according to their specific carriers. In general, it is necessary to distinguish non-professional and professional culture [2].

Today, the problem of class differentiation of cultural phenomena is discussed again. V. I. Lenin showed it as the idea of two cultures in each national culture of an antagonistic society, dividing culture into progressive and reactionary forms in terms of content and influence. This division is quite legitimate due to its respective impact on human and society. Because culture, as a human-forming phenomenon, can educate not only moral, but also immoral personality.

Finally, there is another division based on the significance of culture. Each period creates its own modern culture. This is exactly what mass culture is all about. This fact manifests itself not only in clothing, but also in the changes in culture and in fashion. The significance of culture is a living, immediate process in which something is born, gains strength, lives and dies. The structure of culture includes the basic elements objectified in its values and norms and functional elements characterizing the very process of cultural activity, its various sides and aspects.

The main characteristics of culture are given by its two “blocks”.

1. Substantial block that forms the “core” of culture, its substantial basis. It includes cultural values – works, objectifying the culture of a certain period, including cultural norms, its requirements to each member of society. These include legal regulations, religious and moral norms, norms of people’s daily behavior and communication (etiquette norms). Only strict observance to these norms and instructions gives human the right to claim the title of civilized human. “The result of human’s material and spiritual activities can become a cultural fact when its real forces materialize in cultural resources and norms. We call them substantial elements of the structure of culture” [1, p. 33].
2. A functional block that reveals the process of cultural movement. In this regard, a significant block can be considered as a certain result of this process. The functional block includes:
  - traditions, rituals, customs, ceremonies, taboos (prohibitions) that ensure the functioning of culture. These means were fundamental in folk culture, because they are non-institutional.
  - with the emergence of professional culture, special institutions are created to produce, preserve and consume it. Both of these directions are related to each other.

The main forms of culture are considered: mythology, art, morality, religion, law, ideology, economy, science, philosophy.

Mythology is one of the earliest forms of culture, and it included myths and tales that reflected the spiritual and psychological life of people in ancient society. The oldest form of mythology was totems: people believed in kinship (animals, plants, rocks) with natural phenomena and created a single totem.

Morality (the first moral prohibitions - taboos appeared already in primitive culture) is a form of culture that includes people's ideas about good and evil, conscience and shame, guilt and justice, prohibitions against wrongdoing and human actions.

Art is a form of culture that emerged in primitive society and reflects the reality and spiritual life of people in artistic images. The elements of art are combined, mixed during its creation and then become separate types of art – dances, songs, music, paintings, sculpture, architecture, theater, fiction, poetry, cinema, etc.

Religion is a form of culture, reflecting the human's desire to live in unity with the Almighty God, who embodies the highest perfection. Law is a form of culture, the content of which is the activity of the state to regulate the social relations of people on the basis of specially developed social norms - laws that are binding for all citizens of a given society.

Law is formed together with the state and is a sign of the civilized mode of life of people.

Ideology is a form of culture in which the attitudes of people to each other, society and the world are summarized and realized, life system, socio-cultural and political ideas are concentrated.

Science is a form of culture that creates new knowledge about the world and human. Philosophy is a form of culture that forms a generalized picture of the world, a conceptual and categorical structure of people's thinking. Economy is a form of culture that creates the material support of social life in society as a result of economic activity with the active human influence on nature using certain methods.

**Conclusion.** So, the structure of culture is a complex, multifaceted formation. At the same time, all its elements interact with each other, forming a unified system of a unique phenomenon, as culture appears before us.

The dominant characteristics of each element constitute the so-called "self" of the culture; which acts as its main principle, is expressed in science, art, philosophy, ethics, religion, law, in the main forms of economic, political

and social organization, mentality and lifestyle. The specificity of the “core” of a certain culture depends on the hierarchy of its constituent values. So, the structure of culture can be presented as a division of the central “core” and the so-called “periphery” (outer layers). If the core provides stability, then the periphery is more inclined to innovation and is characterized by relatively little stability [3]. For example, modern Western culture is often called a universal consumer society, because these value are emphasized.

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### **MƏDƏNİYYƏTİN MORFOLOGİYASI**

Mədəniyyətin morfoloqiyası mədəniyyətin daxili quruluşunu, onun təşkilati, substansional və funksional strukturunu öyrənir. Geniş mənada mədəniyyətin morfoloqiyası həyat fəaliyyətinin fundamental formalarının həyata keçirilməsi ilə əlaqədar insan mövcudluğunun süni mühitinin strukturunun öyrənilməsidir.

İdrakın struktur funksional, semantik, genetik kimi əsas üsulları vardır. Daha konkret mənada mədəni morfoloqiya mədəni formalar və artefaktların sosial, tarixi və coğrafi yayılmasından asılı olaraq müxtəlifliklərin öyrənilməsidir.

Mədəniyyətşünaslıq çərçivəsində morfoloji yanaşma əsas əhəmiyyət kəsb edir, çünki o, müəyyən bir mədəniyyətin strukturunda universal və etnospesifik xüsusiyyətlər arasındakı əlaqəni müəyyən etməyə imkan verir.

**Açar sözlər:** morfoloji təhlil, ixtisaslaşmış və adi, elitər və kütləvi, maddi və mənəvi, substansional və funksional.

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## **МОРФОЛОГИЯ КУЛЬТУРЫ**

Морфология культуры изучает внутреннюю структуру культуры, ее организационную, содержательную и функциональную структуру. В широком смысле морфология культуры — это изучение структуры искусственной среды человеческого существования в связи с реализацией основных форм жизнедеятельности.

Основными методами познания являются структурно-функциональный, семантический и генетический методы. В более конкретном смысле культурная морфология — это изучение разнообразия культурных форм и артефактов в зависимости от их социального, исторического и географического распространения.

Морфологический подход имеет первостепенное значение в рамках культурологии, так как позволяет определить соотношение универсальных и этноспецифических черт в структуре определенной культуры.

**Ключевые слова:** морфологический анализ, специализированный и обыденный, элитное и массовое, материальное и духовное, содержательное и функциональное.