

CAUSES OF CHANGES IN SPIRITUAL AND MORAL CONCEPTS IN THE AESTHETIC THINKING OF YOUNG PEOPLE DURING GLOBALIZATION

<https://doi.org/10.5281/zenodo.7487682>



ELSEVIER



Received: 22-12-2022

Accepted: 22-12-2022

Published: 22-12-2022

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Abstract: In today's complex globalization, the current problems arising in the field of spirituality, in particular, the changes in the aesthetic consciousness, taste, and ideals of young people's social life, are not only national but universal issues. In this article, the cultural changes taking place in some parts of the world community, the actions under the banner of "Freedom" have a negative impact on the spiritual-aesthetic traditional-worldview of young people and are analyzed from a philosophical point of view.

Keywords:.... globalization, cultural globalization, national culture, talent, sophistication, art, aesthetic education, nihilization, "Avant-garde art".

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In the era of globalization, it is important to form the aesthetic culture of the heart and mind of the young generation on the basis of traditional family cadres. Axiological-aesthetic education formed the basis of the issue. If we can't protect young people from the attacks of narcissists who influence their moral and aesthetic consciousness in the era of globalization, if we can't instill in their hearts the essence of national aesthetic family values, we will lose our historical memory.

In our people, since time immemorial, the formation of the spiritual outlook of young people on the basis of national cadres, and the family has been the main place of education. Emphasis is placed on teamwork, team thinking and evaluation. Community recognition always prevailed over personal desires. This situation was achieved on the basis of moral and aesthetic upbringing of young people in the family in the spirit of respect for social opinion. Some problems with the effectiveness of the reforms implemented by our state we can see that it is stuck. In particular, in the President's decision "on measures to educate young people to become morally, morally and physically perfect, and to raise the quality of the education system to a new level" some of these problems are listed. In particular, measures aimed at instilling in the young generation a sense of loyalty to the Motherland and a sense of belonging to its destiny, forming ideological immunity against the negative influence of foreign ideas and views in them are not effective enough, strengthening loyalty to national and universal values, religious tolerance and inter-ethnic harmony, as well as the fact that the activities of state bodies and

public organizations in the formation of intolerance towards extremism, terrorism and other destructive ideas are still not up to the required level, cultural and entertainment facilities, extracurricular educational institutions, including various creative circles in localities, which are necessary for the meaningful organization of free time of students and youth, it has a negative effect on children's upbringing in a healthy spirit and choosing the right way of life, the social position and influence of teachers and coaches has decreased, the system of material and spiritual incentives for them is an absolute answer to today's demand. The fact that its lack of success causes serious problems in raising and educating the young generation and the formation of an independent worldview, there are still cases of violations of the law in the field, including the insufficient level of control over the purposeful spending of the funds allocated for the support of young people.[1] In our people, special importance has always been attached to the spiritual and aesthetic education of young people and their maturity. In today's rapidly changing world, these young people are the main consumers of new modern cultural changes. The head of our state, Sh. Mirziyoev, focused on youth education and said: "Education of young people with high spirituality, modern knowledge and skills, and their independent opinion in the spirit of national and universal human potential is one of the most important issues for us. Considering that more than half of the population of our country is made up of young people If we take it, it becomes clear that this is such a serious matter. ... In this regard, we rely on our national traditions formed over the centuries, on the rich spiritual heritage of our ancestors" [2, 88-89]. Based on these qualities, it is necessary to raise young people in Uzbek families to be highly perceptive, sharp-witted, possessors of excellent taste, to form their aesthetic thinking, and to raise the level of daily activity to the level of daily activity, by making the existence of the world a sense of beauty.

We all know that in today's era of globalization, the people of the whole world are learning from each other and moving towards development in all fields. No nation can stand aside in this. Because, as the globalists have pointed out, humanity has a role in mastering the achievements, using them for its own benefit, and creating new inventions. Based on this, we can say that "Globalization is the process of economic, political, cultural and religious integration and unification throughout the world." [3, 98] As a result of globalization, the countries of the world are becoming economically united and the sovereignty of these countries is being lost. The fact that the word "globalization" was used for the first time by economists in scientific discourse, and that this term was used synonymously with the word "international trade" shows its importance for the field of economics. So "the process of globalization is the result of the evolution of market systems formed by the state." [4, 63]

Globalization is the global distribution of labor, migration of capital, production resources on a global scale, standardization of construction, economic and technological processes, as well as convergence and integration of cultures of different countries. Globalization has a systemic nature, that is, it is an objective process that covers all spheres of society's life. As a result of globalization, the world is connected and subordinated to all its subjects. There is an increase in the number of problems common to a group of countries and an expansion in the number and types of subjects.

The origins of globalization have always been controversial. Historians consider this process to be one of the stages of the development of capitalism. Economists argue that this process is due to the transnationalization of the financial market. Political scientists emphasize the spread of democratic organizations. Cultural scholars associate the manifestation of globalization with the glorification of culture, including the American economic expansion. Political, economic, socio-cultural globalization is different from each other.

Cultural globalization is characterized by the convergence of business and consumer culture between different countries of the world and the strengthening of international communication. "On the one hand, this leads to the popularization of certain types of national culture throughout the world. On the other hand, famous international cultural events can squeeze out national events or make them international." [5, 170] Many see it as a loss of national cultural talent and are not fighting for the restoration of national culture. Modern films are released in many countries of the world at the same time, books are translated and become popular among readers of different countries. The widespread use of the Internet plays a major role in cultural globalization. As a result of the scientific and technical revolution, new ways of production, distribution and consumption of various cultures have been created. This, on the one hand, democratizes the cultural sphere, and on the other hand, it helps commercial and political interests enter this sphere and seek profit. These phenomena, which have a low aesthetic value, but which charm young people with their silence, forming a bunch of aesthetes, are not called mass culture, culture intended for public consumption today. However, these young people are not working as a commercial and cultural industry for the purpose of making a profit, not for the development of moral and aesthetic culture. Such shiny "works" are creating defects in the aesthetic thinking of young people. It creates a feeling of boredom in relation to the national-cultural heritage. In fact, real works of art have been the main factor in the aesthetic education of young people. Because art, which has a number of types, is thinking about human feelings, seeing, through hearing, that is, it has the power and possibility to show aesthetic effect in all aspects. A feature film, which is a literal art that embodies the qualities of the world of sophistication, not only enriches the concept of a person with new ideas

and shapes his worldview, but also has an aesthetic effect on young people with the elegance of its images related to the world of nature and art.

A work of visual art made at the level of artistic standards has a strong aesthetic effect on the mental world of the young people who watch it, enhances their taste, and sharpens the feeling of subtle sophistication. And so is the melody and the song, which is created at the level of art. The aesthetic pursuit of music based on the knowledge of the essence of the world of youth serves as an important resource for increasing the sensitivity to listening with aesthetic analysis and refining the language.

Cinema, radio, television, publishing, exhibitions of various contents, public art shows, open-air concerts, mass media and aesthetic influence tools are constantly operating to share the aesthetic influence of young people in all ways, which is definitely the main tool on the way to their maturity. However, films with shallow content that do not correspond to high human aesthetic standards and cannot adequately reflect the qualities of the world of sophistication, features of the world of sophistication, samples that do not fully develop the features that ensure the artistry of the work are absolutely excluded. [6, 108]

Cultural globalization washes away national borders and does not recognize traditions. Under the influence of the spirit of nihilization, national traditions and religious values are underfoot. Today's young people shape their aesthetic ideas and ideals according to their fashion needs, and treat such a simplified culture as folk art. At the same time, the changes taking place in the moral and aesthetic culture of the youth of the Uzbek people, childishness far from nationalism, alarming, unusual hairstyles, dressing and make-up habits are not appreciated as "avant-garde" fashion style. "Avant-garde art" appeared in the second half of the 20th century as a product of modernism and a direction suitable for the taste of the elite. Even now, the process of turning the avant-garde into popular art continues rapidly. The rules of dressing and behavior, which are not accepted by many people and do not correspond to generally recognized norms, are called "Avant-garde art", and today the number of fans is increasing more and more. "Contemporary" designers turn to avant-gardism in the search for luggage solutions and offer unusual clothes, shoes, decor, make-up for the consumption of young people. They are characterized by wide belts, large zippers, pockets and plastic buttons, long nails, high-heeled shoes, voluminous hats, unusual bags, and hairstyles of different colors. Avant-garde is a style aimed at burdening traditional traditions and reducing the aesthetic taste of young people. It distracts young people from real life.

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